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UTTAR PRADESH

FAIZABAD

UTTAR PRADESH DISTRICT GAZETTEERS

FAIZABAD

BY

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PREFACE

This is the second in the series of the revised gazetteers of the districts of Uttar Pradesh (the first being that of the district of Lucknow). The first gazetteer of Faizabad was compiled by H. R. Nevill and was published in 1905.

Prior to 1905, information about this district was available, as a booklet, *A Historical Sketch of Tahsil Fyzabad, Zillah Fyzabad,* was written by the then deputy commissioner of the district (P. Carnegy) and published in 1870. The Reports of the first and second Settlements of the district contained much useful information and the district also found a place in the *Oudh Gazetteer* which was published in 1877.

The spelling of the name of the district (which is the same as that of the headquarters town) was changed from 'Fyzabad' to 'Faizabad' on November 4, 1947, by a Government order.

The spellings of Indian words in the text, such as dewan, vizir, sirkar, kutcha, etc., are the same as those used in standard English dictionaries and such words have not been italicised or included in the glossary.

Generally the figures pertaining to population are those of the census of 1951 (unless otherwise stated).

The more common and accepted diacritical marks have been used but only in the ancient history section of chapter II and in the portion relating to ancient culture in chapter XV. A glossary of Indian words and terms and a bibliography of the more important works used or referred to in the preparation of the gazetteer will be found at the end of the book.

I would like to take this opportunity to thank the members of the Advisory Board for having proffered their help and advice and for going through the drafts of the chapters and to the Central Gazetteer Unit for their suggestions and co-operation; the scheme of contents of this gazetteer conforms as closely as possible to the all-India pattern laid down by the Government of India. I would also like to thank those officials and non-officials who in one way or another (by supplying material, photographs and other types of data) have helped in the preparation, printing and bringing out of this volume.

September 15, 1960 — ESHA BASANTI JOSHI

ADVISORY BOARD

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CHAPTER I

GENERAL

Origin of the Name of the District

Faizabad (or, as the word implies, 'city of beneficence or bountifulness') is the name both of the district and of the town which is the headquarters of the district. There is, however, no authentic record to show why this name was conferred on the town which is not more than 220 years old and was so named during the reign of Safdar Jang, the second Nawab of Avadh (1739—54).

Location, General Boundaries, Area and Population

Location—Faizabad is one of the eastern districts of Uttar Pradesh and occupies a central position in the division of the same name. It lies between Lat. 26°9′ and 26°50′ N. and Long. 81°40′ and 83° 8′ E. and in shape is a fairly regular parallelogram with a projection on the north-east jutting into the district of Azamgarh.

Boundaries—The Ghaghra forms its northern boundary for about 85 miles and separates it from the districts of Gonda, Basti and Gorakhpur. On the west lies Bara Banki and on the east and south-east Azamgarh. Originally the Gomati formed the entire southern boundary but since 1869 (when three parganas of Faizabad were transferred to the district of Sultanpur), the river flows for only eight miles along the south-western corner of the district. Except for the distance between the points where the Gomati leaves the district (in the south-west) and the Majhoi touches it (in the south of pargana Pachhimrath) this river generally forms the remaining southern boundary of the district separating it from the districts of Sultanpur and Azamgarh. The greatest length of the district from west to east is 90 miles and the greatest width from north to south 28 miles.

Area—Since the adjustment of 1869, when the area of the district was reduced from 2,344 to 1,689 square miles*, there have been no major alterations in the boundaries of the district except

* *Report on the Settlement of the Land Revenue of the Fyzabad District*, 1880, p. 3

those that occurred due to the changes in the course of the Ghaghra. Thus in 1899 (at the end of the second Settlement) the area of the district increased to about 1,726 square miles (going up to 1739·5 square miles in 1904) and then decreased again to 1,714 square miles in 1941 when the third Settlement was completed. At that time the tahsilwise area was as given below:

Tahsil		Area in square miles	Number of villages	Number of *mahals*
Tanda	..	360	855	2,229
Faizabad	..	355	539	2,106
Bikapur	..	457	632	3,242
Akbarpur	..	542	915	3,606
Total	..	1,714	2,941	11,183

At the time of the census of 1951 the area of the district was only 1,710 square miles. The villages of Oril, Rammopur, Chak Lahsua, Chak Chakia, Chak Dulha, Chak Dulhin, Deodih, Chak Kirta and Mohiuddinpur, belonging to district Faizabad, were situated within the boundaries of the district of Azamgarh, and formed an enclave. There is no record to show the circumstances in which these villages were considered to be part of the district of Faizabad but it seems that as they formed part of a *talukdari* (estate of a talukdar) to which the Avadh laws applied, they continued to be included in this district. Eventually, after the abolition of zamindari in 1952, this anomaly was removed and these villages were transferred to the district of Azamgarh in 1954; under the same adjustment the villages of Rudhauli Adai and Rudhauli Maufi, belonging to the district of Azamgarh, were transferred to district Faizabad, resulting in a further reduction of the area of the district by about four square miles.

Population—According to the census of 1951 the district is thirty-fourth in the State according to size but is fifteenth in respect of population. It is one of the most thickly populated districts of the State and its density (870 per square mile) is well above the State average (557). An interesting point is that this high density is not due to the presence of big towns but to the

high density of the rural population (802). The following table shows the density of population in the different tahsils:

Name of tahsil	Population (in lakhs)	Density of rural area of tahsil	Density of whole tahsil including urban area	Land per capita (in acres)
Akbarpur	4·41	788	819	0·78
Bikapur	3·49	760	760	0·84
Faizabad	3·67	830	1,033	0·62
Tanda	3·25	851	927	0·69

History of the District as an Administrative Unit

The region constituting this district has been of political significance for centuries although authentic records about the administration of Ayodhya (or Avadh) are available only from the time of Akbar onwards. From the *Ain-i-Akbari* it appears that the present district of Faizabad then formed part of two subahs (or provinces) and two sirkars (or divisions). The western half lay in the subah and sirkar of Avadh and the rest in the sirkar of Jaunpur in the subah of Allahabad. Of the twenty-one *mahals* which comprised the subah of Avadh, six complete *mahals* and a part of one other lay within the confines of the present district which also included five of the forty-one *mahals* of Jaunpur. Ayodhya with its suburbs (known as Avadh-ba-Haveli) formed two *mahals* generally corresponding to the present pargana of Haveli Avadh and had a cultivated area of 38,650 bighas. Pachhimrath was known by its present name and was then a large *mahal* of 2,89,085 bighas of cultivated land. Mangalsi also was known by its modern appellation, but appears to have been somewhat larger than the existing pargana, as possibly it included a small portion of Khandasa (of which there is no mention in the *Ain-i-Akbari*), the rest being in Rudauli of the Bara Banki district. Mangalsi had a cultivated area of 1,16,401 bighas. Pargana Amsin was known as Sarwa Pali, a name which was retained till 1743, when the Raja of Hasanpur built the fort of Amsin and moved the headquarters there. It had a cultivated area of 58,170 bighas. Lastly, there was the small and obscure *mahal* of Naipur, which is said to be the old name of Iltifatganj; in all probability

it comprised the north-western corner of pargana Tanda and had a cultivated area of about 5,997 bighas. The rest of the pargana was a part of sirkar Jaunpur. It was then known as Khaspur Tanda (a name which was preserved till the annexation), and had a cultivated area of 17,365 bighas. The present pargana of Akbarpur was then called Sinjhauli, the present town having been founded in the time of Akbar. The cultivated area was 46,815 bighas. Mijhaura has undergone no change in name, though the area has largely altered as at that time it comprised only 6,417 bighas of cultivated land. Surhurpur is roughly the same in area as in Akbar's days, save that in the eighteenth century a small portion was taken by the Saiyids and included in a new pargana called Mahul. In Akbar's days it contained 18,851 bighas of cultivated land. Pargana Birhar was then styled Chandipur Birhar and had an area of 22,826 bighas of cultivation. In subsequent years there was little change in the boundaries and areas of the *mahals* falling in the present district and the book, *Chahar Gulshan* (completed by Rai Chhatarman in 1759), records the same names, the same number and the same boundaries of the sirkars of Avadh and even the same names of its chief towns as were given by Abul Fazl about two centuries before.

From the institution of the administrative reforms of Asaf-ud-daula, the history of the district centres round the *nazims* of Sultanpur whose jurisdiction embraced the entire present district. This arrangement continued till the annexation of Avadh in 1856 when Faizabad was selected as the headquarters of a newly formed district of the same name. This new district extended from the Ghaghra in the north to the Gomati in the south and was more extensive than it is now. At that time it was made up of four tahsils and thirteen parganas with an aggregate area of 2,344 square miles. The *sadar* tahsil was composed of the four parganas of Haveli Avadh, Mangalsi, Amsin and Pachhimrath. The eastern tahsil of Akbarpur consisted of the parganas of Akbarpur, Tanda and Birhar. The south-eastern tahsil of Dostpur included the Mijhaura, Surhurpur and Aldemau parganas; and the south-western tahsil was that of Bharthipur which was made up of the three parganas of Isauli, Sultanpur Baraunsa and Jagdishpur Khandasa. The district thus consisted of two distinct tracts—the area now included in the present district (approximately a long, narrow parallelogram in shape) and the territory transferred in 1869 to the district of Sultanpur (a long acute-angled triangle) comprising the parganas of Isauli, Aldemau and Sultanpur Baraunsa, an area approximating to 655 square miles. Two new tahsils

were established, Tanda and Bikapur, and the remaining parganas were rearranged according to administrative convenience: tahsil Faizabad included parganas Haveli Avadh, Mangalsi and Amsin; tahsil Akbarpur, parganas Akbarpur and Mijhaura; tahsil Tanda, parganas Tanda, Birhar and Surhurpur; and tahsil Bikapur, parganas Pachhimrath and Khandasa. No further changes were made except in 1904 when pargana Surhurpur was transferred from tahsil Tanda to tahsil Akbarpur and when a few villages (mention of which has already been made) were transferred in 1954 from this district to district Azamgarh.

Sub-Divisions, Tahsils and Thanas

The district is divided into four tahsils or sub-divisions each under the charge of a resident tahsildar assisted by one or more *naib*-tahsildars. There is a sub-treasury in each tahsil in the charge of either the tahsildar or his *naib*. The sub-divisional officers do not reside in their tahsils but live in the district headquarters. The four tahsils are: (1) Tanda—to the north-east comprising parganas Birhar and Tanda; (2) Faizabad—to the north-west comprising parganas Haveli Avadh, Mangalsi and Amsin; (3) Bikapur—to the south-west consisting of parganas Khandasa and Pachhimrath; and (4) Akbarpur—to the south-east being made up of parganas Surhurpur, Mijhaura and Akbarpur.

The tahsildars also exercise magisterial powers in addition to their chief duty which is the collection of revenue.

There are fifteen police circles (*thanas*) in the whole district including two in Faizabad town and one in Ayodhya with a police station in each. The territorial limit of each circle may extend even to villages falling in more than one tahsil. Details about the *thanas* are given below:

Name of *thana*	Name of tahsil	Population		
		Male	Female	Total
Akbarpur	Akbarpur	66,813	64,420	1,31,233
Jalalpur	Akbarpur	76,933	74,027	1,50,960
Gosainganj	Akbarpur, Faizabad and Tanda	33,879	34,200	68,079

Name of *thana*	Name of tahsil	Population		
		Male	Female	Total
Puraqalunder	Faizabad and Bikapur	28,291	27,700	55,991
Haiderganj	Akbarpur and Bikapur	45,665	46,486	92,151
Milkipur	Bikapur	67,002	66,469	1,33,471
Bikapur	Bikapur	53,766	55,162	1,08,928
Maharajganj (Maya)	Bikapur and Faizabad	52,271	51,742	1,04,013
Raunahi	Faizabad and Bikapur	49,026	49,423	98,449
Ayodhya (rural)	Faizabad	18,795	17,355	36,150
Kotwali (rural)	Faizabad	21,033	19,805	40,838
Cantonment (urban) Ayodhya (urban) Kotwali (urban)	Faizabad	46,281	36,217	82,498
Baskhari	Akbarpur and Tanda	49,823	48,118	97,941
Tanda	Tanda and Akbarpur	78,794	75,862	1,54,656
Jahangirganj	Tanda	63,764	62,674	1,26,438

Topography

The district is a level plain of a generally uniform character, interspersed with rivulets and drainage channels mostly flowing from north-west to south-east and by numerous small depressions in which the surface water collects and which have no adequate natural outlet. The only exception is afforded by the scattered area of alluvial land along the northern border in the bed of the Ghaghra which are expanses of shifting sand with occasional patches of arable loam.

The district can be divided into two physiographical divisions, the lowland and the upland. The lowland (*manjha*), which is the flood plain of the Ghaghra, comprises scattered strips of alluvial land along the bank of the river which are very narrow in some parts and extensive in others. It is marked by large stretches of waste land covered with thick wild growth of *jhau* (*Tamarix*) and *kasehri* (thatching grass) providing shelter for wild animals. In this region the quality of soil varies from good clayey alluvium to pure white sand. The clay deposits yield a good *rabi* crop with very little labour but the *kharif* is usually precarious. The rest of the district is an upland in which wide expanses of cultivated fields are relieved only by habitations, with groves of mango and *mahua* and by small lakes and patches of dhak. Patches of *usar* land also occur throughout the Akbarpur and Tanda tahsils, particularly in the southern part of pargana Akbarpur. In the *usar* tract the villages are generally large and compact but elsewhere they ordinarily consist of a collection of scattered hamlets raised by the cultivators near their fields. In the west of pargana Mangalsi, however, there is a remarkable number of large villages, although in that part of the district *usar* is rare. The average elevation of the district is not more than 350 feet above sea-level.

On the basis of the physical characteristics of the soil, the upland can be sub-divided into *balua, doras* and *matiyar* tracts.

The *balua* tract is the sandy region, varying in width from one to three miles. It lies along the high banks of the Ghaghra in the north and of the Gomati in the south-west corner and occupies 5 6 per cent of the total area of the district. The predominating soil of this region is brownish sandy loam containing a fair percentage of sand. It requires comparatively little irrigation and ploughing as the soil remains moist. On the other hand it is likely to suffer more from excessive rainfall and frost than the stable *doras* soils. In this region construction of wells is difficult as the water level is low and the sub-soil sandy.

By the side of this *balua* belt is the level *doras* plain, a combination of clay and sand occupying 66 per cent of the total area of the district. The river Marha flows diagonally from west to east and divides the region into two almost equal parts, the northern is generally of a uniform character under excellent cultivation and the southern part is diversified by small depressions and patches covered with dhak and abounds in small streams and *nalas* which form the natural drainage.

The *matiyar* tracts are scattered all over the uplands and normally occur around the *jhils* and depressions. They are most common in the southern portions of tahsils Bikapur and Akbarpur where the drainage is defective. Altogether such tracts occupy 22 per cent of the total area and the main soil is heavy blackish stiff clay, sometimes hard to work. During years of excessive rainfall *matiyar* tracts situated around *jhils* are liable to suffer from the overflow from the latter.

River System And Water Resources

The general slope of the district is from west-north-west to east-south-east as evidenced by the direction in which the Ghaghra and many streams and drainage channels flow. Generally the district is fairly well drained, though in years of heavy rainfall the channels of some of the streams, particularly of those of the Tons, are not wide or deep enough to carry off with sufficient speed the volume of water that finds its way into them. At certain places (such as in the neighbourhood of Milkipur in the Mijhaura pargana and near Baskhari in the east of the district) the drainage is somewhat defective and has given rise to many isolated *jhils* and swamps.

Main Rivers and their Tributaries

The Ghaghra—Possibly the name "Ghaghra" is derived from the Sans'rit word *gharghara* meaning rattling or laughter. This river, which flows along the northern boundary of the district for about eighty-five miles, has its source in Tibet (30° 40′ north and 80° 48′ east). Traversing Nepal (where it is called the Karnali or Kauriala) it pierces the Himalayas at Shisha Pani, and shortly after throws a branch to the east called the Girwa which brings down the stream. It enters the district in the extreme north-west of the pargana of Mangalsi and leaves it at the easterly most point of Birhar. It drains a considerable part of these parganas and also of those of Haveli Avadh, Amsin and Tanda. Its influence is but little felt beyond the high southern bank which at places rises above the stream to a height of as much as twenty-five feet—in fact both the banks of the Ghaghra define a broad flood plain and are fairly steep along its entire very variable course. The breadth of the waterway varies considerably in different places and in different years and even in the seasons of the same year. In the cold weather and during the early summer months, the river generally shrinks to comparatively small dimensions not exceeding one mile in width whereas during the rains it attains an immense size and volume and expands to even two or three

miles in width. It is extraordinarily erratic in its action and on an average its discharge near the Raunahi pumping station varies from eighteen thousand to about two lakhs and twenty thousand cusecs though in unusual seasons the discharge is sometimes as low as fourteen thousand cusecs while at other times it is as high as three lakhs and twenty-five thousand cusecs.

In Faizabad the river is known as the Saryu and one of its feeders in the hills of Almora bears the same name before it joins the Kali (or the Sarda) at Rameshvar. In district Kheri the same name is borne by the Soheli which is a tributary of the Ghaghra. According to Hindu mythology, the sage Vasishtha, brought this sacred river to Ayodhya (at the request of the people of that place) from the lake of Mansarovar where Brahma had deposited the tears of joy shed by Vishnu. Hence the Saryu is sometimes called Vasishtha-ki-kanya (Vasishtha's daughter) and Vasishtha Ganga. Legend also has it that it was at Guptar Ghat in Faizabad that Rama vanished for ever. It is for these reasons that the river at this place possesses special sanctity for Hindus.

The Ghaghra is never less than six feet deep in midstream and is navigable throughout the year. In former days it was the principal waterway of the district but with the development of modern means of communication it has lost its importance though considerable boat traffic still goes on and ferries ply at many ghats. The pontoon bridge on the river (between Naya Ghat at Ayodhya and Lakarmandi in the Gonda district) is the only bridge on this river in this district. From June to the middle of November the pontoons are removed and a steamer ferry functions instead. The pontoon bridge is now being replaced by a masonry bridge.

Because the bed of the river is entrenched, it was practically useless for irrigation till two decades ago but since the opening of the Ghaghra canal (which is fed by water pumped from a channel of the main stream near Raunahi and which started functioning from 1938—*kharif* 1346 *Fasli*) it has now become possible to utilise the river for irrigation. Further impetus in this direction was received with the opening of the Tanda canal system in December, 1958.

As the southern bank is comparatively high all along in this district, the river is not liable to cause much damage from floods except in the low lying *manjha* land. When the districts of Bahraich, Gonda and Kheri (on the north-west) and Azamgarh and Ballia (on the east) were widely inundated in August, 1938, the Faizabad district was but little affected.

Tributaries of the Ghaghra—The Ghaghra receives no tributary of any size and importance in this district although a few minor streams, mentioned below, join it.

Tirwa—This small river joins the Ghaghra about a mile to the east of the town of Tanda. It has its origin in the *jhils* of village Samantha (which lies in the middle of pargana Amsin) and flows in an irregular course along the southern boundary of pargana Tanda, eventually turning north towards the Ghaghra. For a greater part of its course its banks are covered with jungle which gives the stream a picturesque appearance. Its slope being slight, it is liable to overflow its banks at the source after heavy rains and to cause damage to the adjoining lands. Till a decade ago the river was used for irrigation only to some extent by making bunds on it but since the construction of the Tanda canal, the utility of the river has increased and its water is now extensively used for irrigation by being pumped into the canal. It has two permanent bridges—one on the road between Akbarpur and Tanda and the other a few furlongs to the east of Tanda on the Tanda-Baskhari road.

Pikia—Further east is another small stream, the Pikia, which rises near Ramdih Sarai (also called Garha) in the south of pargana Birhar and flows eastwards from Tundua to the boundary of the district. After separating Faizabad from Azamgarh for a short distance, it enters the latter district but reappears in the eastern portion of Birhar and after meandering northwards falls into the Ghaghra near the Kamharia ferry. For a fairly long distance the river traverses an *usar* plain covered with scattered dhak jungle and here it collects a considerable quantity of surface water. There is a permanent bridge across the river on the road from Jalalpur to Ramnagar as well as three temporary pile bridges near Shiampur Alaupur, Shankarpur Tappa Haveli and Babhanpura.

Sarju—A short distance before its junction with the Ghaghra, the Pikia is joined by the Sarju which is frequently called the Gadaiya or Chhoti Sarju to distinguish it from the main river Ghaghra, locally called the Sarju or Saryu. Coming from the district of Azamgarh, it flows north to form the boundary between the two districts in the south-eastern corner of pargana Birhar.

Tonri—Another small tributary is the Tonri (also known as the Gangi), which has its origin in a string of *jhils* between Tanda and Baskhari. It flows in a south-easterly direction past

Kichhauchha along the boundary of parganas Birhar and Surhurpur and onwards into Azamgarh district. The river is extensively used for irrigation and is dammed in several places. There is a masonry bridge on the road from Jalalpur to Ramnagar and pile bridges on the roads from Jalalpur and Akbarpur to Baskhari.

The other tributaries of the Ghaghra are insignificant. In the north-west of Birhar there is a chain of swamps, which develops into the Makrahi *nala* and so reaches the Ghaghra. The eastern half of the same pargana is drained by another *nala*, the Ainwan. At Ayodhya a small rivulet called the Talai or Tilang, which rises in Mangalsi, joins the main stream to serve as a drainage line for the east of Mangalsi and the west of Haveli Avadh but is otherwise of no importance.

Tons—The second drainage system is that of the Tons, the name given to the combined waters of the Marha and the Biswi after their junction on the western border of pargana Akbarpur, four or five miles west of the tahsil headquarters. The Marha has its source in a *jhil* in the village of Bitauli (south-east of Rudauli in district Bara Banki) and flows nearly parallel to the Ghaghra, a few miles to its south. It runs across the western half of the district and separates parganas Mangalsi, Haveli Avadh and Amsin on the north from Khandasa, Pachhimrath and Mijhaura on the south. A short distance south of Gosainganj it enters the last mentioned pargana and proceeds in a south-easterly direction to the boundary of tahsil Akbarpur. Its entire course is exceedingly tortuous but it acts as an efficient drainage channel except during the rains when it is liable to sudden floods. It is a minor stream, which being fed by the run-off of its catchment area, develops into a sizeable torrent generally overflowing its low banks during the rainy season but drying up in the cold weather. On the border of tahsils Faizabad and Bikapur there is a permanent bridge on the road from Faizabad to Sultanpur. The Biswi is the southern feeder of the Tons and rises from a big *tal* in village Ainjur in the north of district Sultanpur and enters the Faizabad district south of pargana Pachhimrath which it traverses eastwards also passing through pargana Mijhaura to join the Marha. During its short course it has two considerable bends, one in the north and the other in the south, but its general direction is from west to east. It meets the Marha on the border of Akbarpur at Shravana Kshetra. Both these streams are largely used for irrigation. After their junction the combined stream flows south-eastward past the towns of Akbarpur,

Jalalpur and Nagpur and ultimately leaves the district in the extreme south-east of pargana Surhurpur near the village of Ramgarh. The river is navigable by small boats at all times as far as Jalalpur and during the rains boats can reach even Akbarpur but the journey is very long and difficult due to the innumerable bends of the river and therefore such traffic is not in vogue now. There are masonry bridges on the Tons near Sammanpur and Akbarpur and temporary bridges are constructed during the dry season near Mirzapur just above Akbarpur and at Jalalpur. Elsewhere ferries are available every few miles. The banks of the Tons are, as a rule, well defined and at places the channel is deep; like the Marha and the Biswi it occasionally overflows its banks in times of flood. This was notably the case in 1872, 1894, 1903, 1953 and 1955.

Majhoi—The chief affluent of the Tons is the Majhoi which from its source eastwards forms at places the southern boundary of the district. It rises from a *jhil* near Kinawan, a few miles west of the road from Faizabad to Allahabad and from there flows east along the border of parganas Pachhimrath, Mijhaura, Akbarpur and Surhurpur. The river then leaves the district for some distance and re-enters it further east. It then flows very near the Tons into which it falls soon after it has finally left the district. Though the banks of both these rivers are high in this region, there are several lateral *nalas* which connect the waters of these two streams in the rainy season. In its lower course the Majhoi holds water all the year round. It is generally fordable during the hot season when its waters are utilised for irrigation. There are permanent bridges on this river at Chandauli, Patna Harbans, Maharua, Dostpur and Surhurpur. Those at the last two places are fine old masonry structures dating from the days of the Nawabs, one connecting Tanda to Dostpur and the other Tanda to Jaunpur.

Gomati—This river is second to the Ghaghra in importance. It runs along the extreme south-west corner of the district for about eight miles where it forms the boundary between the district of Sultanpur and pargana Khandasa of this district. It is fed by some small streams, one of which flows south along the boundary from Amaniganj and the other drains the south-east of the pargana. In the dry season the width of the river is ordinarily under two hundred feet. It is shallow and fordable at some places and its depth seldom exceeds thirteen feet. Its velocity is about two miles an hour and its discharge about five thousand cubic feet per second. The banks of the Gomati are

normally high and well defined and are crowned by a belt of sandy soil of varying fertility, but they are cut across by a number of ravines. Even in the rainy season, except in very unusual circumstances, it is the depth rather than the breadth that is affected and its waters seldom spread out for more than 140 yards. The river is too far below the level of the land to be of any use for irrigation. It is navigable throughout the year, though in the dry season navigation is somewhat impeded. There are several unimportant ferries over this river of which Mohan Ghat, Khirki Ghat and Ghorhwalghat are managed by the Antarim Zila Parishad, Faizabad, the rest being managed by the Sultanpur authorities.

Jhils and Tals

The channels of some of the rivers, and in particular of the Tons and the Tonri, are not sufficiently wide or deep to dispose of all the water that passes through them during years of heavy rainfall. This surplus water finds its way into the more depressed areas and causes the formation of *jhils* and swamps the overflow of which in the wet years is liable to do considerable damage to the surrounding country. Such *jhils* occur in all parts of the district but generally they are little more than small ponds which dry up in the hot season. When full they are used for irrigating the neighbouring fields. They also provide shelter and food to ducks and other migratory birds which visit the district in the winter. As the water recedes after the rains, the land near the banks is brought under the plough and rich paddy crops are raised.

Tahsilwise Distribution of Jhils—Most of the *jhils* in tahsil Faizabad are in the Mangalsi and Haveli Avadh parganas but they are neither numerous nor of any great size. The largest of these is the Kola or Samda, located in the middle of pargana Mangalsi. It is liable to flood the neighbouring villages during years of heavy rainfall and to avert this danger two drainage channels have been constructed, one falling into the Ghaghra and the other into the Marha. The other *jhils* worth mentioning are in pargana Mangalsi in villages Kot Dih Saraiyan (60 acres)*, Dewai (50 acres), Ibrahimpur (100 acres), Tajpur Kondara (20 acres) and Manapur (35 acres) and those in pargana Haveli Avadh are in Mau (100 acres), Pura (80 acres), Arwawan (30 acres), Sukhupur Itaura

* The figures in brackets in this and the following instances denote the area of the *jhils*

The cost of quarrying *kankar* also varies from time to time according to the general wage-rates. In 1904 the cost was one rupee for a hundred cubic feet and it has now increased to Rs 26·75. The most important factor in determining the price of *kankar* is the distance it has to be carried from the quarry. The lime which is made from *kankar* is largely used for the construction of buildings. The present price of lime is reported to be Rs 50 per hundred cubic feet.

Another mineral which is found in the *usar* tracts of the district is *reh* which is a sort of salt derived from the decomposition of rocks and carried down by the rivers in the form of a solution. This saline efflorescence which renders the soil unfit for cultivation is generally found deposited in the *usar* lands of parganas Surhurpur, Akbarpur and Birhar where it covers forty, two hundred, and five hundred and seventy acres of land, respectively. *Reh* can, however, be used in the manufacture of sodium sulphate for commercial and medicinal purposes and also in the manufacture of soap and glass. In this district it is seldom used for these purposes, though washermen generally use it as a substitute for soap.

In this trough of alluvial deposits there occur bands of gravel and medium-to-coarse-grained sand which act as vast reservoirs of sub-soil water available at a depth varying from 12 to 35 feet. This underground water is the base on which lift irrigation by deep tube-wells depends.

Although this region lies in the seismic zone of India which is liable to severe damage, earthquakes as such have not been known to occur in this district except that tremors of some intensity lasting half a minute or so were felt in 1934 and in 1956 slight tremors were also noticed in tahsil Tanda.

Water-table

From the point of view of the sub-soil water level the district can be divided into two parts, the tahsils of Faizabad and Tanda in the north and the tahsils of Bikapur and Akbarpur in the south. In the northern region the water level generally varies from place to place though this variation is not very distinct in the parganas of Tanda and Birhar. In the extreme west (pargana Mangalsi) and also in certain villages in the north-west of Haveli Avadh, the water level is between 18 to 21 feet and in the rest of pargana Haveli Avadh and also in certain villages in the eastern part of pargana Mangalsi, it varies from 13 to 16 feet. Further east (in pargana Amsin) considerable variation is found: in the alluvial

tracts in the bed of the Ghaghra the water level is between 5 and 8 feet; but in the upland, particularly in the north-west and north-east of the pargana, it varies between 15 and 30 feet whereas in the remaining southernmost part of the pargana the sub-soil water is generally found at a depth between 10 to 15 feet. In the remaining part of the entire northern region (which includes the whole of the Tanda tahsil) the water level generally varies from 10 to 20 feet though in the tract in the north-west of pargana Tanda it is seldom below 15 feet. On the other hand, in the southern region the water level is generally more uniform and except in pargana Khandasa (in the extreme west) where it is between 20 to 30 feet, it generally varies between 15 to 20 feet.

Climate

Seasons—The climate of the district is generally salubrious and the year may be divided into four seasons. The cold season starts in late November and lasts till February, the summer season begins in March and continues till the onset of the monsoon which is generally about the middle of June. Then starts the rainy season which generally lasts till the end of September and is followed by the post-monsoon months, October and November, which see the transition from the monsoon to the winter.

Rainfall—The district has six rain-gauge stations and their records extend to more than 80 years except for Ayodhya for which data for 25 years only are available. The data are given in table IV of the Appendix and in the table given below. The average annual rainfall of the district as a whole is 1008·4 mm. (39·70"), 88 per cent of which falls during the monsoon. The rainfall generally increases from the south-west to the north-east. The annual figures show variations from year to year. During the half century ending 1950, the year of maximum annual rainfall was 1903 registering 158 per cent of the normal. The lowest annual rainfall was in 1908 and was 44 per cent of the normal. There were seven years when the annual rainfall was less than 80 per cent of the normal. For the district as a whole there was only one instance of two consecutive years getting a low rainfall, but at some stations two or three consecutive years of low rainfall have been experienced on more than one occasion. It will be seen from table below that in forty years out of these fifty, the rainfall in the district was between 800 and 1,300 mm.

FREQUENCY OF ANNUAL RAINFALL IN THE DISTRICT

(FROM 1901 TO 1950)

Range in mm.	Number of years	Range in mm.	Number of years
401—500	1	1001—1100	13
501—600	2	1101—1200	6
601—700	1	1201—1300	6
701—800	3	1301—1400	0
801—900	8	1401—1500	2
901—1000	7	1501—1600	1

On the average, rainfall of 2·5 mm. (10 cents) or more occurs on 47 days in a year.

The highest rainfall in 24 hours which fell at any station in the district was 368·8 mm. (14·52") at Faizabad on September 29, 1953.

Temperature—Records of temperature and other meteorological conditions are not available for any station in the district. However, the weather in the district is similar to that of adjoining districts for which meteorological records are available. With the commencement of winter in late November, both day and night temperatures begin to drop rapidly. January is generally the coldest month with the average minimum temperature of about 8°C. (47°F.). Occasional cold waves in the wake of western disturbances bring down the minimum temperature to within a degree or two of the freezing point of water and slight frosts may occur. From March temperatures start rising rapidly and in May and early June, the hottest part of the year, day temperatures sometimes reach 46° C. (115° F.). The onset of the monsoon about the middle of June results in an appreciable drop in temperature. During breaks in the monsoon, in late September and in October, day temperatures show a slight increase.

Humidity—Except during the monsoon and the early post-monsoon periods the air is comparatively dry. Low values of humidity are common in summer afternoons.

Cloudiness—The monsoon season is marked by clouded skies. Except during spells of bad weather associated with western disturbances, the skies are generally clear in the winter. With the advance of summer, cloudiness begins to increase.

Winds—Winds are generally light except in late summer and the monsoon when they strengthen slightly. Easterly winds predominate during the monsoon season and westerlies prevail during the rest of the year.

Special Weather Phenomena—Depressions and cyclonic storms from the Bay of Bengal affect the district during the monsoon and cause heavy and widespread rain. In the winter season western disturbances cause occasional rain or hail. Violent dust and thunderstorms at times accompanied with hail are experienced in the summer months.

Flora

The different varieties of soil in the district coupled with abundance of water are conducive to the growth of all kinds of trees and vegetation found generally in the Indo-Gangetic plain and particularly in eastern Uttar Pradesh. The most common of the trees is the mango (*Mangifera indica* L.), the favourite tree for groves, which is valuable both for timber and fruit. Both its *tukhmi* and *qalmi* varieties are common in this district. The mango is considered to be one of the most delicious and nutritious fruits and in summer many people often subsist on it.

Jamun [*Syzygium* (*Syn. Eugenia jambolana*)], like the mango, is planted in groves and by the roadside and bears fruit about the beginning of the rainy season. The *kathal* or jackfruit tree (*Artocarpus integrifolius*) also generally grows in groves. The tree is shady and the fruit is of a huge size and when unripe it is cooked and eaten like a vegetable. The *mahua* (*Bassia latifolia*) is found only in some places as are the *amla* (*Emblica officinalis*) and the *bel* (*Aegle marmelos*). Among other fruit trees, the guava and custard apple (*Annona squamosa*) are easy to cultivate and many small orchards (sometimes mixed with lemon and orange trees) may be seen near Ayodhya and Faizabad. The plantain also grows here, generally near water.

Scattered all over the district are *neem* [*Azadirachta indica* (*Syn. Melia azadirachta*)], *babul* (*Acacia arabica* Will.), *kaitha* (*Feronia elephantum*), *chilbil* (*Ulmus integrifolius*) and *lisora* (*Cordia myxa*). Some of these (*neem*, *bel* and *lisora*) have great

medicinal value according to the indigenous systems of medicine. The lovely dhak (*Butea monosperma* O. Ktze.) is a common tree in jungle tracts. *Sheesham* (*Dalbergia sissoo* Roxb.) and *tun* (*Cedrela toona*) are valuable for their timber and are generally grown by the roadside though sometimes they also grow in mango groves. *Sheesham* is hardy and wherever it stands throws up numberless suckers. The *tun* is liable to be destroyed easily by hot winds. *Bakayan* (*Melia azedarach*), a short lived but quick growing tree (often used for avenues) bears in spring tufts of mauve blossoms, hence it is called the Indian lilac. The *siras* or *sirsa* (*Albizzia lebbek*) is to be seen occasionally, its wood being used for making sugar-cane presses and its foliage constituting wholesome fodder for elephants. The bamboo (*Dendrocalamus strictus*) which is quite common, sometimes occurs in isolated clumps but more frequently forms a thick impenetrable fence around small hamlets and also grows by the side of village ponds. It is used extensively for a number of domestic and commercial purposes. The principal trees of the fig family, the banyan (*Ficus benghalensis*), the *gular* (*Ficus glomerata*), the *pakar* (*Ficus infectoria*) and the *pipal* (*Ficus religiosa* L.) are common. The *ashoka* (*Polyalthia longifolia*), the silk cotton tree [*Salmalia malabarica* (*Syn. Bombax malabaricum*)] and the tamarind (*Tamarindus indica*) are to be seen by the roadside and also inside the towns and form a considerable proportion of the trees of the district.

This district has for long been an important centre for the distribution of rose plants. The gardens (where the tomb of Shuja-ud-daula stands) have always been famous for their roses which have in fact given the name 'Gulab Bari' (garden of roses) to the mausoleum itself. The Gulab Bari nurseries have now lost their importance. Guptar Park, which is under the direct control of the State Government, has now become the centre of rose culture. A large number of seedlings is supplied to far off places in the country from these nurseries.

Weeds are profuse along the roadsides, in waste lands and in fallow fields: *bari dudhi* (*Euphorbia hirta* L.) *chhoti dudhi* (*E. thymifolia*, L.), *punarnava* (*Boerhavia diffusa* L.), *porparang* (*Convolvulus pluricaulis* Chois). *safed bhangra* (*Heliotropium strigosum* Willd.), *katili chaulai* (*Amarantus spinosus* L.), *bharbhanda* (*Arogemone mexicana* L.), *banokra* (*Xanthium strumarium* L.), etc.

The *jhils* support a large number of aquatic and marshy plants. The submerged species include *jala* (*Hydrilla verticillata*

Presl.), *panch doob* (*Vallisneria spiralis* L.) and others. Along the fringe of such *jhils* are found species of *Limnanthemum*, *Marsilea*, *Ipomoea aquatica* Forsk. (*nari-ka-sag*), (*Azolla pinnata*) which forms conspicuous floating patches and a floating grass, (*Hygrorhiza aristata* Nees). Along the margins of lakes are usually found species of *Ammannia*, *Polygonum* (*jal kantha*), *Cyperus*, *Ranunculus sceleratus* L. (*sita sarsun*), *Aeschynomene* spp. and *Asteracantha longifolia* Nees, a variety of *tal makhana*.

Jungles—In spite of the two important rivers the area under regular forests is scanty and even including an area of 19,710 acres under bush, it does not exceed 23,189 acres. The parganawise distribution is as under:

Name of tahsil	Name of pargana	Area under forest in acres		Bush
		General forests	Timber forests	
Bikapur ..	Khandasa	2,659	..	2,949
	Pachhimrath	..	..	10,898
Tanda ..	Tanda	114	..	450
	Birhar	..	..	224
Akbarpur ..	Surhurpur	..	..	705
	Mijhaura	319	40	2,911
	Akbarpur	233	109	1,277
Faizabad ..	Mangalsi	..	..	76
	Haveli Avadh	..	..	9
	Amsin	..	5	211
	Total ..	3,325	154	19,710

These jungles and bushes generally occupy the *usar* and are nowhere of great size. Most of them consist of patches of dhak the wood of which is cut periodically and sold as fuel. During winter the villagers denude the trees of their branches and leaves, a practice adversely affecting the growth of the trees. The

largest area under jungle is in pargana Pachhimrath where there is a patch of scattered dhak and grass jungle in the north of Milkipur and another in the open plain between Malethu and Sarai Khargi along the *Biswi* river. The whole of the portion south of the road from Faizabad to Rae Bareli and Isauli is covered with stretches of thick dhak jungle, though it is much broken up by cultivation and has in it some big villages. Along the borders of parganas Pachhimrath and Mijhaura there is plenty of open land covered in places with light dhak jungle to the south of Haiderganj and also along the Biswi from the north of Janan to some distance south of Bhiti. A little jungle area is also to be found in Khandasa where there is a wide open plain extending from the western portion to the south-east corner containing some scattered patches of dhak and a few plots of grassland by the side of the *nalas*. In pargana Akbarpur in the villages of Yarki, Marthua Surriya and Bhartipur there is a large patch of thorny scrub jungle which extends into parganas Mijhaura and Tanda. Along the Tons from Akbarpur to Sammanpur are stretches of *babul* jungle and the whole of the south of the pargana below the roads from Akbarpur to Maharua and from Akbarpur to Saidpur is an *usar* plain with scattered patches of dhak and villages at long intervals.

Pargana Surhurpur also contains a good deal of dhak in places particularly to the east of Asapur, around Govindpur and Newada and near Usraha. The entire southern portion of western Birhar (extending from Bukia to Malpur and from there to Ramnagar) is a wide open plain with occasional patches of scattered dhak jungle, particularly in the neighbourhood of the villages of Nasirpur, Mirzapur Jangal and Ama. On the whole, the area under jungle is largest in tahsil Bikapur and smallest in the *sadar* tahsil. However, emphasis is being given to afforestation and the culturable waste in the *sadar* tahsil is gradually being brought under forest.

In between the patches of dhak jungle and at some places near the cultivated fields there are pasture lands which covered an area of about 2,189 acres in the district in 1957-58. These fields are covered with grasses of different varieties of which the most useful are doob (*Cynodon doctylon*), *jhau* (*Tamarix*), *janewar* (*Vetiveria zizanioides*), *kus* (*Desmostachya bipinnate*), *sarpat* and *kasehri*. *Tamarix* is used for making baskets and thatching and *janewar* is a fair substitute for doob as fodder for horses and cattle. *Kasehri* and *sarpat* are used for thatching and other purposes. The former is found particularly in *manjha* lands along

the Ghaghra where it is often mixed with *jhau* which grows there in abundance and is used for making baskets and for thatching.

Fauna

The mammals, birds, reptiles and fish usually found in the upper Indo-Gangetic plain are also found in this district. Domestic animals such as oxen, horses, cows, buffaloes, goats, sheep, donkeys, etc., are mainly associated with agriculture. The number and variety of the wild animals found in the district are not remarkable and the ordinary species which occur throughout Avadh (to the south of the Ghaghra) are to be found here. Large types of carnivora such as tiger, panther, leopard are almost absent. Smaller varieties such as wolves, jackals, foxes, hyenas, etc., can usually be found in the scattered patches of jungle in almost all the tahsils and cause occasional havoc among cattle. The ubiquitous jackal is also a source of danger as it is often the cause of rabies in cattle and dogs. Cats and dogs abound in all the towns and villages.

Among the herbivorous animals, orient deer, antelope and *nilgai* are found in large numbers in herds. Black buck (*mrig*) is practically extinct but a few head used to be seen in the west of the district. *Nilgai* (also known as *nilghora*) is found along the Ghaghra and in patches of dhak jungle, mostly in the southern and central parts of pargana Mijhaura and in the south-west of pargana Akbarpur. It multiplies quickly and causes great damage to crops. Wild pig is found sometimes in the lowlands by the rivers and with hedgehog causes damage to sugar-cane and root crops. The red-faced monkey is generally found in the neighbourhood of habitations and can be seen in large numbers in guava and mango groves surrounding the villages and towns. Monkeys are generally destructive and in Ayodhya, where their number is very large, they roam about freely.

The rapidly multiplying hares and field mice are even more harmful to the crops than are the *nilgais* and become a problem for the cultivators. Rats are commonly found in houses and are sometimes instrumental in spreading plague.

Birds—The birds of the district are generally the same as those met with in the adjoining tracts. The most common among these are the house crow, kite and sparrow (*gauraiya*). Among the singing birds the red-vented *bulbul* (malposter cafer) a small bird with a peculiarly crested black head and a crimson patch under the tail, is the most noticeable, others being varieties of the cuckoo

(*koel*) and the common myna found mostly in the mango groves. The weaver-bird (*baya*), the waxbill (*lal munia*), the spotted dove, the ordinary and the green pigeons and the *papiha* are other garden birds found everywhere in the district. There is a superstition associated with the ringed dove (*qumri*) that no person other than a king or a hermit should make it a pet. Similarly, the death of a *lal munia* is said to avert the approach of some natural calamity. The Indian parakeet (*hiraman tota*) and the rose-ringed parakeet which cause damage to the mango and guava crops are found in large numbers and live in big flocks. Of these species, the *lal muniya*, *bulbul*, myna and *tota* are generally domesticated for their beauty and singing qualities, the last two particularly for simulating human speech. The grey quail, the resilent rain quail (*chinak bater*), the button quail and bustard quail (both known as *lava*) can also be kept as pets. Of these the first two are trained for bird fights. Fowls are domesticated for their eggs and for the table and there is a government poultry farm in Guptar Park. Cocks once enjoyed great importance as fighting birds but bird fights are no longer popular. *Mahok*, *nilkanth* and *dhanesh* are the other birds seen in patches of jungle. Due to its association with Siva, the *nilkanth* is regarded as auspicious by the Hindus. Among the hunting birds falcons, hawks and owls are common. Herons and cranes are found near swamps and marshy land or paddy fields, fishing for frogs and small fish. The rapacious vulture (both big and small) is found everywhere.

The blue rock-pigeon (*kabootar*) is a familiar slate-grey bird mostly found in a semi-domesticated condition in ruins, unused buildings, mosques, temples, tombs, grain markets and jungles. Other varieties of pigeon of different colours are kept as pets. Green pigeons (*hariyal*) and doves of various types are much sought after by the shikari. Of the resident species peacocks are also found in the district and because of their association with Kartikeya, the son of Siva, have acquired sanctity in the eyes of the Hindus who neither shoot them nor like them to be shot. An occasional covey of grey partridge (the ordinary *chakor*) which is generally of the size of a pigeon, is found in the dry scrub jungle and is a favourite as a fighting bird and is reared as a pet. Its cousin, the black partridge, is found in the *manjha* and is considered to be good game.

The majority of aquatic birds are migratory, various types of duck such as *lalsar*, *saman*, *leda*, *ghoghila*, *surkhab*, *sikhpar* and some types of crane are fairly common as is the snipe, and visit the *jhils* of the district at the beginning of the winter and provide

ample game throughout that season. The bittern is also seen occasionally as are the grebe, kingfisher and paddy weeder which were formerly hunted for their plumage and are now widespread. Hawking, which was a favourite pursuit of some talukdars, is no longer indulged in. The resident painted snipe; the heron, the crane (the ordinary *saras*) and the spotbill can be seen in the *jhils* all through the year but except for the last two are not common. Cranes are always found in pairs and there is a general belief that if one of the pair dies the other does not survive its mate for long. Coots (*gavari*) and water fowls (like *jal kawwa* and *pandubbi*) are also seen in the district. The woodcock (*ban murghi*) can generally be seen in the bamboo groves by the side of village ponds and is a game-fowl.

Reptiles—Different varieties of snakes, both poisonous and non-poisonous, such as the deadly cobra, the Russel's viper, the harmless *dumuhi*, the *phetar*, *dorha*, *chital*, *ghorkarait* and *gehwan* are generally found and a number of people fall victims to snake-bite every year.

Among other creatures the *girgit* (chameleon), *goh* (iguana), *chhipkali* (lizard), *bichchhu* (scorpion) and *kankhajura* (centipede) are quite common.

Fish and Amphibians—Fish find an important place in the fauna of the district and are found in perennial rivers, *jhils*, ponds and artificial reservoirs. Their main species are *rohu* (labeo rohita), *moh* (notopterus chitala), *sidhri* (barbus spp.), *nain* (cirrhina mrigala), *mangur* (clarias magur), *tengra* (mystus spp.), *bhakur* (catla catla), *gonch* (bagarius bagarius), *bam* (belone cancilla), *parluri* (wallago attu), *mahasher* [borbus (tor) tor], *karaunch* (labeo calbasu), *patra* (notopterus astopterus), *sal* (ophiocephalus spp.), *singhi* (heteropneustes fossilis), *bata* (labeo bata), *raiya* (cirrhina reba) and *khursa* (labeo gonius). Prawn (*jhinga*) is also abundant in the Ghaghra during the rainy season.

Fish constitute an important item of food and a considerable number of persons has always been engaged in catching and selling fish. In 1901 the number of fishermen and fish dealers in the district was estimated at about 1,300 which decreased to 430 in 1931. The census report of 1951 reveals that only about 300 persons were dependent on fishing and the preservation of fish. The decline in their number is most probably due to the people's preoccupation with agriculture which has left pisciculture as only a subsidiary source of income.

The river Ghaghra also abounds in turtle, alligator, crocodile and porpoise. They are mostly hunted for their skin which is turned into attaché cases, shoes, etc. Large tortoises frequent the bathing ghats in Ayodhya where pious pilgrims give them food. Usually they are not a menace but they make short work of a body if it is drowned or accidentally falls into the river.

CHAPTER II

HISTORY

Ancient History

Ayodhya in Ancient Literature—Ayodhyā is a place of great antiquity. In addition to its strictly historical importance, it has had great religious and cultural consequence.

In ancient times the country round about Ayodhyā was known as Kosala and both find mention in ancient literature. The first three *Vedas*, however, do not mention either Kosala or its capital, Ayodhyā; it is only in the *Atharvaveda* that the city has been described as having been built by the gods and being as prosperous as paradise itself.[1] The *Aitareya Brāhmaṇa* (viii, 3-4) and *Sāṅkhāyana Shrautasūtra* (xv, 17, 25), however, describe Ayodhyā as a mere village.[2] The *Satapatha Brāhmaṇa* speaks of Kosala as one of the countries of the Vedic Aryans[3] and the grammarian Pāṇini mentions it in one of his *Sūtras* (iv, 1,171).[4] Vivid descriptions of Ayodhyā are to be found in the *Rāmāyaṇa*[5] of Vālmīki, and the *Mahābhārata* gives it the epithet of '*Puṇyalakshaṇa*' (endowed with auspicious signs).

Traditional History[6]—The earliest and best known kings of Kosala were the Ikshvākus (or Sūryavamśīs) who made celebrated the Kosala country of which Ayodhyā was the chief city.[7]

[1] अष्टा चक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥

—*Atharvaveda*, X, 2, verse 31

[2] Law, B. C. : *Historical Geography of Ancient India*, p. 67

[3] *The History and Culture of the Indian People*, Vol. I, p. 254

[4] Law, B. C. : *Tribes in Ancient India*, p. 34

[5] अयोध्यानाम नगरी तत्रासोल्लोक विश्रुता ।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥
आयता दश च द्वे च योजनानि महापुरी ।
श्रीमती त्रीणि विस्तीर्णा सुविभक्त महापथा ॥

—Rāmāyana, Bālakāṇḍa, Ch. V, vv. 6-7

[6] For an account of the kings of the Ikshvāku line of Ayodhyā please see—*The History and Culture of the Indian People*, Vol. I. (Vedic Age) (2nd edition, 1957), pp. 275-92; Law, B. C. : *Tribes in Ancient India*, pp. 41-51; Pargiter, F. E. : *Purana Texts of the Dynasties of the Kali Age, and Ancient Indian Historical Tradition*

[7] *Cambridge History of India*, Vol. I, p. 275

According to the Jain tradition, twenty-three out of the twenty-four Tīrthaṅkaras were of this line, of whom five were born in Ayodhyā itself including Ādinātha[1] (or Ṛishabhadeva) who was the first. According to the *Purāṇas* and the Epics, this dynasty produced a succession of sovereigns who maintained the glory of the family and some of whom occupied the highest position among the kings of ancient India.[2] Of the 125 kings or so of this line, said to have ruled at Ayodhyā, 94 reigned prior to the end of the Mahābhārata War and the rest after it, the main line ending in about the 4th century B.C.

A reference to a few more important of these rulers may be made here. Ikshvāku, the eldest son of Vaivasvata Manu, obtained from his father the kingdom of Ayodhyā and became its first ruler. He himself had a hundred sons of whom fifty, with Sakuni at their head, became 'the protectors of northern India' and forty-eight established themselves as 'rulers over southern India'. In Ayodhyā, Ikshvāku was succeeded by his son Vikukshi (or Saśāda) who ruled in accordance with law and custom (*dharmatah*). The earth is said to have derived its name '*prithivī*' from Prithu, the 6th king of the line, who levelled the plains. His great-grandson, Srāvasta, is credited with the foundation of the city of Srāvastī which, in later times, became the capital of Uttara Kosala. A few generations later came the great Māndhātṛi who exercised imperial sway over dominions on which, it is said, the sun never set.

Purukutsa (the son of Māndhātṛi) defeated the Gandharvas and married a Naga princess and his grandson (or great-grandson) Anaraṇya, was killed in a battle fought at what is now known as Raunāhī, about 15 miles from Ayodhyā. The 31st king, Hariśchandra, well known as the lover of truth, was a mighty ruler who performed the Rājasūya sacrifice. The 37th king, Bāhu, in whose time the Kosala power suffered a great reverse at the hands of his enemies (a confederacy of the Haihayas, the Tālajanghas and other allied Kshatriya tribes), was forced to abdicate. His posthumous son, Sagara, vaquished the Haihayas and the Tālajanghas; and the non-Aryan tribes living on the frontiers of India were also hard pressed by his prowess. He performed the horse sacrifice (*aśvamedha*) when his numerous sons dug a large pit called '*sāgara*' (sea). Sagara's great-grandson, Bhagīratha, is reputed to have brought the Gaṅgā to earth by virtue of his

[1] Dey, N. L : *Geographical Dictionary of Ancient and Mediaeval India*, p. 14

[2] Law, B. C. : *Tribes in Ancient India*, p. 41

penances. Bhagīratha's great-grandson, Ambarīsha, in whose reign Ayodhyā again rose to prominence, was a great donor and a reputed devotee of Vishṇu. His grandson, Ṛituparṇa, was a contemporary of the celebrated Vidarbha monarch, Nala (mentioned in the *Mahābhārata*), to whom he taught the secrets of the art of throwing the dice and from whom he acquired the science of training horses. Ṛituparṇa's grandson was Sudāsa who is often identified with the Vedic Sudāsa of the Dāśarājña war.[1] It was in the time of his successor, Kalmāshpāda, and the kings that followed that the kingdom of Ayodhyā seemed to have suffered reverses. The result was that Kalmāshpāda's grandson, Mūlaka (or Nārīkavacha), had to be brought up secretly, thus becoming the only source through whom the royal family of Kosala was enabled to continue. There was, however, a bifurcation in the line for some six or seven generations, the two streams being united in a single monarchy under Khaṭvāṅga, also known as Dilīpa II. Some scholars think that it was under this great king and his immediate descendants that this region acquired the name of Kosala. His son was the great Raghu after whom the family came to be called 'Raghuvaṁśa'. He is credited with conquering the whole earth and performing the *viśvajit* sacrifice. His son, Aja, was married to the Vidarbha princess, Indumatī, the mother of Daśaratha who was powerful enough to lead his campaigns far and wide and to perform the horse sacrifice at Ayodhyā.

It was in Rāmachandra, the eldest son of Daśaratha, that the glory of the Kosala royal dynasty reached its culmination. He is credited with the establishment of an ideally lawful state, the proverbial Rāma-rājya. Kosala emerges into great prominence in this period, its princes carrying Aryan civilization as far as Ceylon. The story of this epoch has been immortalised by Vālmīki and immensely popularised by the great mass of subsequent literature on Rāma.

After Rāma the extensive Kosala empire was divided among the sons of Rāma and his three brothers. In Kosala itself, Rāma's elder son Kuśa ascended the throne of Ayodhyā and the younger son Lava became the ruler of the northern part of the kingdom with its capital at Śrāvastī.[2] Kuśa soon transferred his capital to Kuśasthalī which he himself had founded at the foot of the Vin-

[1] *The History and Culture of the Indian People*, Vol. I, p. 289; Law, B.C.: *Tribes in Ancient India*, pp. 46-48

[2] *The History and Culture of the Indian People*, Vol. I, p. 291

dhyā range. Thus Ayodhyā became deserted and although later Kuśa tried to restore it, the city could not regain its old position.[1]

Hiraṇyābha Kausalya, the 81st king in the line and the 17th in descent from Kuśa, was a great monarch who is said to have been a disciple of Jaiminī and to have taught the science of Yoga to Yājñavalkya.

In the 93rd generation from Ikshvāku and the 30th from Rāma was Brihadbala, the last famous king of the Ikshvāku dynasty of Ayodhyā. He was killed in the Mahābhārata War. Five generations later, a king of the name of Divākara was ruling at Ayodhyā and the last known king of the line was Sumitra in whose reign the advent of kaliyuga took place and the family came to an end.[2]

It may be noted here that the list of 31 post-Mahābhārata kings includes the names of Śākya, Śuddhodana, Siddhārtha and Rāhula, immediately before Prasenjit. It is known from Buddhist sources that a Prasenjit, son of Mahākosala, was a contemporary of the Buddha. Thus though the puranic lists do contain names of some kings and princes who actually lived, it is not easy to prove the existence of all the kings of these puranic chronicles.[3]

Kosala in the Age of Mahavira and Buddha—According to the Buddhist accounts there was continued rivalry for supremacy (leading to frequent wars) between the neighbouring kingdoms of Kāsī and Kosala. By the beginning of the 6th century B. C. the kingdom of Kāsī was eventually annexed by the Kosala king Mahākosala who has been mentioned as the sovereign of both Kāsī and Kosala.[4]

The kingdom of Kosala at this time was probably bounded by the Sadānīrā (Gaṇḍaka) on the east, Pānchāla on the west, the Sarpikā or Syandikā (Sai) on the south and the Nepal hills on the north.[5] It was divided into North-Kosala and South-Kosala by the river Sarayu. Śrāvastī was the capital of the former and Kuśāvatī that of the latter.[6] Sāketa also finds mention as a capital

1 Law, B.C. : *Tribes in Ancient India*, pp. 49-50

2 Pargiter, F.E. : *Purana Texts of the Dynasties of Kali Age*, p. 60

3 Raychaudhuri H.C. : *Political History of Ancient India*, (6th edition), pp. 103-104.

4 *The History and Culture of the Indian People*, Vol. I, pp. 322-323

5 *Ibid*, Vol. II, p. 4 ; Raychaudhuri, *op. cit.*, p. 77

6 *The History and Culture of the Indian People*, Vol. II, p. 4

city and is often taken to be identical with Ayodhyā, but the separate mention of both as existing in Buddha's time precludes that supposition. It is, however, certain that in this period Ayodhyā had sunk into insignificance, whereas Sāketa and Śrāvastī figured among the six great cities of India.[1]

The conquest of Kāsī made Kosala a powerful state. During the reign of Mahākosala's son Prasenjit, the kingdom attained even greater prosperity and enjoyed precedence as the premier state of upper India.[2] But towards the end of his reign it had begun to be eclipsed by the growing power of Magadha under Ajātaśatru, the son and successor of king Bimbisāra who had been an intimate ally of Prasenjit.

To this period belong the two great personalities, Gautama Buddha and the Tīrthaṅkara Mahāvīra. Both are said to have enjoyed the patronage of Prasenjit in whose reign Kosala became an important centre of their proselytising activities.

Kosala under the Magadha Empire—In the 4th century B.C., the Nanda kings occupied the imperial throne of Magadha and Kosala including Ayodhyā was an integral part of their dominion.[3] The *Kathāsaritsāgara* also refers to the existence of the camp of the Nanda king in Ayodhyā.[4] About the beginning of the last quarter of the 4th century B.C., the Mauryas superseded the Nandas. In *circa* 184 B.C., Pushyamitra, the Brahmana general of the last Maurya king, assassinated his master and captured the throne thus founding the Śuṅga dynasty which lasted till 75 B.C.[5] There is no doubt that Ayodhyā was included in the dominions of the Śuṅgas and was probably a viceroyalty.[6] Although it was then governed from the far off capital, Pāṭaliputra, it was famous and prosperous enough to attract the adventurous

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1 *Ibid*, Vol. I, p. 322

2 Raychaudhuri, *op. cit.*, pp. 106, 154; Dey, N. L. : *Geographical Dictionary of Ancient and Mediaeval India*, p. 14; Smith, V.A. : *Early History of India*, p. 105

3 Smith : *op. cit.*, p. 37; *A Comprehensive History of India*, Vol. II, p. 5. It is said that an inscription of the Nandas was discovered from the Maniparvata of Ayodhyā in the time of Nasiruddin Haider and was sent to Lucknow. The record has since been lost. (c.f., Carnegy, P. : *A Historical Sketch of Tahsil Fyzabad*, 1870, p. 24 and footnote)

4 Tawney's edition of *Kathāsaritsāgara*, p. 37; Law, B.C. : *Historical Geography of Ancient India*, p. 69; *The History and Culture of the Indian People*, Vol. II, p. 32

5 Raychaudhuri, *op. cit.*, p. 370

6 *The History and Culture of the Indian People*, Vol. II, pp. 95-96; Tripathi, R. S. : *History of Ancient India*, p. 186, footnote 2

Greek invaders. The Greek invasion is alluded to by the grammarian Pātañjali in terms which imply that this event occurred during his lifetime[1] and his allusion is corroborated by the *yuga-purana* (a section of the Gārgī Saṁhitā) which states that the viciously valiant Greeks overran Sāketa or Avadh, Pānchāla and Mathurā and reached Pāṭaliputra.[2] Opinion, however, is divided who the invader was: some say it was Demetrius and others that it was Menander.[3]

Kosala Branch of the Sungas—An inscription discovered at Ayodhyā (in a field to the south of Maṇiparvata) reads: 'Dharmarājña Dhana (-deva), the son of Kauśikī and the sixth from Senāpati Pushyamitra, the Lord of Kosala, who had performed two horse sacrifices, built a mansion for (or of) his father Phalgudeva'.[4] It is entirely in Sanskrit and is one of the earliest known inscriptions in this language.[5]

The Senāpati Pushyamitra, mentioned in the inscription, seems to be identical with the founder of the Suṅga dynasty and Dhanadeva, the author of this record, appears to have been some prince sixth in descent from him probably on the maternal side.[6] Dhanadeva and his inscription can be placed somewhere in the later part of the 1st century B.C.[7] This prince seems to have been closely associated with the Kosala branch of the Suṅgas, which was founded by Mūladeva who, according to the poet Bāṇa, killed Sumitra (the fourth king of the main Suṅga dynasty) in *circa* 123

[1] अरुणद् यवनः साकेतम् (*Mahābhāshya*), Tripathi, *op. cit.*, p. 105; *The History and Culture of the Indian People*, Vol. II, p. 96; *A Comprehensive History of India Vol* II, p. 95, Smith, *op. cit.*, p. 227; Raychaudhuri, *op. cit.*, p 378

[2] *A Comprehensive History of India*, Vol. II, pp. 95, 153 154, footnote 1; *The History and Culture of the Indian People*, Vol. II, pp. 106-107

[3] *Ibid*, p. 113; *A Comprehensive History of India*, Vol. II, pp. 95, 98

[4] *Epigraphia Indica*, XX, pp. 54-57; Sirkar, D.C.: *Select Inscriptions*, Vol. I, p. 96

....कोसलाधिपेन द्विरश्वमेध याजिनः सेनापतेः
पुष्यमित्रस्य षष्ठेन कौशिकी पुत्रेण धन....
धर्मराज्ञा पितुः फल्गुदेवस्य केतनं कारितं।

[5] Tripathi, *op. cit.*, p. 271 footnote 1

[6] *The History and Culture of the Indian People*, Vol. II, pp. 173-174

[7] *Ibid*; *A Comprehensive History of India*, Vol. II, p. 105. The latter fixes the date as *circa* 68 B.C.

B.C., and who is in all probability identical with the king of that name whose coins have been found near about Ayodhyā.[1]

In 1865 a hoard of copper coins was discovered in the vicinity of Ayodhyā. These coins have been divided into three classes and are, with the exception of one class, presumably the currency of a wider area, the kingdom of Kosala of which Ayodhyā was the capital.[2]

The first class consists of a few rare cast pieces of which three types are known. It has been suggested that these are local coins of the city as distinct from dynastic coins. They bear no inscription and probably belong to the third century B.C.[3] The second includes square coins which are obviously cast. They show no trace of foreign influence in their style and type.[4] The devices are, on the obverse, a bull or elephant before an elaborate symbol not always distinct and, on the reverse, a group of five or six symbols including a tree-in-railing, the swastika, a group of four *nandipadas*, a small Ujjain symbol, a river or snake and another peculiar symbol.[5] The evidence of this type of coin shows that a dynasty ruled in Ayodhyā about the second and first centuries B.C. The names of rulers inscribed on these coins are: Mūladeva, Vāyudeva, Viśākhadeva, Dhanadeva, Shivadatta and Nardatta.[6] Though the actual sequence of these rulers is not known, in all probability they belong to the same dynasty, the Kosala branch of the Śuṅgas, and must have enjoyed a position little short of independence.[7]

The Śuṅga line of Ayodhyā had certainly become extinct with the advent of the Kushāṇas into whose hands Kosala passed in the 1st century A.D., and who ruled over it for a century or so.[8] Tibetan and Chinese writings contain the traditions of Kanishka's conflict with the kings of Sāketa and Pāṭaliputra and of their being subdued by him.[9] This victory brought to him the

[1] *A Comprehensive History of India*, Vol. II, pp. 100-101, 104-105

[2] Rivett Carnac: *J.A.S.B.*, 1880, p. 138; Allan, John: *Catalogue of the Coins of Ancient India*, Introd., p. LXXXVII

[3] *Ibid*, p. LXXXVIII; Carnac, *op. cit.*

[4] Allan, *op. cit.*

[5] *Ibid*

[6] *Ibid*, pp. LXXXVIII-LXXXIX

[7] *A Comprehensive History of India*, Vol. II, p. 339

[8] *Ibid*, p. 106

[9] *Ibid*, p. 237

famous poet and theologian, Aśvaghosha, author of ***Buddhacharita*** and ***Saundarānanda***, who was originally a learned Brahmana of Sāketa and had become a convert to Buddhism.[1]

The third class belongs to a later dynasty and the coins are round pieces, struck from dies and usually bearing on the obverse the device of a bull facing an upright standard or spear and on the reverse a bird (presumably a cock) and a palm tree with a river (or snake) and sometimes a framed *nandipada* also.[2] The names of rulers supplied by this series are: Satyamitra, Āyumitra (Āryamitra), Saṅghamitra, Vijayamitra, Kumudasena, Ajavarman and Devamitra.[3] The actual sequence of these rulers is not known but there is little doubt that they belong to a single dynasty and were probably feudatories of the Kushāṇas.[4] It appears that their rule lasted till the rise of the Guptas.[5]

The Guptas—Chandragupta I was the real founder of the kingdom which he extended up to Sāketa (Avadh) and Prayāga (Allahabad).[6] If the spurious Gayā copper plate inscription is to be believed, his son and successor, the great conqueror Samudragupta, had a *jayaskandhāvāra* (camp of victory) in Ayodhyā.[7] The *Vāyupurāṇa* also mentions that Sāketa (or Ayodhyā) was included in the domains of the Guptas.[8]

According to tradition the credit for the restoration of Ayodhyā goes to king Vikramāditya of Ujjain, who is usually identified with Chandragupta II Vikramāditya (379-413 A. D.), the son and successor of Samudragupta.[9] There is reason to believe

[1] *Ibid*, pp. 640, 648

[2] Allan, *op. cit.*, p. LXXXIX

[3] Allan, *op. cit.*, pp. LXXXIX-XC (*Catalogue of Coins in the Indian Museum*, 1, pp. 150-151, no. 16, pl. XIX. 16 and 18; Rapson, E.J.: *J.R.A.S.*, 1903, p 287; *The History and Culture of the Indian People*, II, p. 174

[4] Altekar, A.S.: *J.N.S.I.*, XII, p. 121.

[5] *A Comprehensive History of India*. II. p. 106: *The History and Culture of the Indian People*, II. p 174

[6] *Ibid*, III, p. 4; Smith, *op cit.*, p. 296

[7] Raychaudhuri, *op. cit.*, p 587; Law, B.C.: *Historical Geography of Ancient India*, p. 67

[8] अनुगङ्गा प्रयागं च साकेतं मागधांस्तथा ।
एतान् जनपदान् सर्वान् मोक्ष्यन्ते गुप्तवंशजा ॥

—Raychaudhuri, *op cit.*, p. 531; *The History and Culture of the Indian People*, Vol. III, p. 4; Smith, *op. cit.*, p. 296

[9] Fuhrer, A.: *The Monumental Antiquities and Inscriptions in the North West Provinces and Oudh*, p 296; Cunningham: *Archaeological Reports*, Vol. XI, p. 97



Base of Ancient Black Pillar, Janmasthan, Ayodhya

that in the 5th century A.D. Ayodhyā rather than Pāṭaliputra was the premier city of the Gupta empire.[1]

The Chinese pilgrim Fa-hien, who travelled in India for more than ten years (c. 400-411 A.D.) during the reign of Chandragupta II,[2] passed through Avadh and visited the city of Sha-chi where he found that the Buddhists and the Brahmanas were not on good terms. Here he saw a stupa where the four Buddhas had walked and sat, and also the tree that had sprouted from the tooth-brush stick thrown away by the Buddha.[3] While some scholars have identified this Sha-chi of Fa-hien with the Sageda of Ptolemy and consequently with our Sāketa (Ayodhyā),[4] others have questioned this identification.[5]

A view is held that Ayodhyā continued to occupy an important position even after Skandagupta[6] and that the later rulers of the dynasty had a capital at Ayodhyā probably till the rise of the Maukharīs.[7]

Post-Gupta Period—With the decline of the Guptas in the 6th century A.D., Ayodhyā also began gradually to become desolate. At this time a new dynasty, that of the Maukharīs, with its capital at Kanauj, assumed an important position on the political map of northern India and this kingdom included Avadh.[8] A large hoard of Maukharī coins was discovered in village Bhiṭaurā (pargana Mangalsi, tahsil Faizābād) and some were found by Rivett

[1] Smith, V.A. : *Early History of India*, p. 310

There is a possibility that Kālidāsa wrote his famous epic *Raghuvaṁśa* probably during his stay in Ayodhyā

[2] *The History and Culture of the Indian People*, III, p. 22

[3] Legge, J. H. : *Record of Buddhistic Kingdoms, being an account of the Chinese Monk Fa-hien's Travels*, (Oxford, 1886), pp. 54-55; Giles, H.A. : *The Travels of Fa-hsien*, (Cambridge, 1923)

[4] Law, B.C. : *Historical Geography of Ancient India*, p. 122; Dey, N. L. : *Geographical Dictionary of Ancient and Mediaeval India*, p. 174

[5] Prof. Rhys Davids (*Buddhist India*, p. 39) identifies the Buddhist Sāketa or the Sha-chi of Fa-hien with Sujānkoṭa or Sañchankoṭa on the river Sai in district Unnāo, 34 miles north-west of Unnāo.

[6] The great Buddhist Scholar Vasubandhu is said to have been associated with Ayodhyā and to have received rewards from king Skandagupta Vikramāditya who also entrusted Vasubandhu with the education of the crown prince Bālāditya. (cf. *The History and Culture of the Indian People*, III, p. 379)

[7] Raychaudhuri, H. C., *op. cit.*, p. 587

[8] Vaidya, C. V. : *History of Mediaeval Hindu India*, p. 39; Buhler : *Epigraphia Indica*, I, p. 69; Tripathi, R. S. : *History of Kanauj*, p. 38

Carnac in Ayodhyā itself.[1] Many of these coins were found to be associated with those of Śīlāditya-Pratāpaśīla whom Sir Richard Burn identifies with Harsha Vardhana[2] (606-647 A.D.) into whose hands the dominions of the Maukharīs had passed. If this is correct, it would be a direct proof that Ayodhyā was under the rule of Harsha.[3]

During his reign the famous Chinese pilgrim Hiuen Tsang (630-644 A.D.) passed through Avadh. Travelling from Kanauj and crossing the Gaṅgā to the south he reached the O-yu-to country.[4] The capital of this country, which was about a mile to the south of the river, has generally been identified with Ayodhyā,[5] although, on account of difficulties of direction and distance, Cunningham proposes a different site for Hiuen Tsang's O-yu-to.[6]

According to Hiuen Tsang, this region yielded good crops, was luxuriant in fruits and flowers and had a genial climate. The people had agreeable ways, were fond of good deeds and were devoted to practical learning. Here there were about 100 Buddhist monasteries, more than 3,000 *Mahāyānī and Hīnayānī* monks and only ten *deva* (non-Buddhist god) temples, the non-Buddhists being but few in number. Then the pilgrim goes on to give an account of the Buddhist scholars, Asaṅga and Vasu-

[1] Tripathi, *op. cit.*, pp. 26, 36, 52; *Archaeological Survey Report*, IX, p. 27; *J.R.A.S.*, 1909, pp. 446-448

[2] *J.R.A.S.*, 1906, pp. 843-850, Dr. R. K. Mookerji (*Harsha*, pp. 116-117) seems to agree with him.

[3] Tripathi, *op. cit.*, p. 117

[4] Watters, Thomas : *On Yuan Chwang's Travels in India*, Vol. I, p. 351; Law, B.C. : *Historical Geography of Ancient India*, p. 68

[5] Watters, *op. cit.*, pp. 354-56

[6] Cunningham : *Ancient Geography*, pp 385-401. He tries to prove that the Pi-sho-ka of Hiuen Tsang is the Sha-chi of Fa-hien and the Sāketa or Ayodhyā of Indian literature.

As regards Pi-sho-ka, the pilgrim says that this city was 16 *li* in circuit and had 20 monasteries in which 3,000 monks lived, who were all adherents of the *Sammatiya* school. There were about 50 *deva* temples and the non-Buddhists were numerous (cf. Watters, *op. cit.*, I, p. 373). In Paramārtha's life of Vasubandhu, the other name of Sāketa is given as Viśoka [cf. *Development of Buddhism in Uttar Pradesh*, (1956), p. 280], and Hiuen Tsang's description of this town tallies with that of Fa-hien's Sha-chi. It is, therefore, probable that the two were identical and refer to the Sāketa of the Buddhist tradition, which was also known as Viśoka or Viśākhā, but was not identical with our Ayodhyā (cf. Smith : *Early History of India*, p. 228; Weber : *Indian Antiquary*, II, p. 208).

bandhu, and of the Buddhist monuments of the place, but is silent about its government.[1]

Soon after Harsha's death his empire fell to pieces and about half a century of darkness and anarchy ensued which were dispelled by the emergence of the great Yaśovarmana of Kanauj.[2] He seems to have launched a tour of victory, described by his court poet Vākpatirāja in his epic *Gauḍavaho*. It is said that after conquering the south he marched to the site of Ayodhyā, the city of Hariśchandra, and received the submission of the people living in the Mandāra mountains.[3] Thus in the 8th century, too, Ayodhyā had not lost its importance and was included in the empire of Kanauj. Vincent Smith, however, thinks that it is some other Ayodhyā further north.[4] Nothing definite is known about Yaśovarmana's immediate successors.

The Gurjara Pratiharas—In the beginning of the 9th century A.D., the Gurjara Pratihāra king, Nāgabhaṭṭa II, overthrew the Āyudhas who were then ruling in Kanauj, and made this city the capital of his growing empire which rose to its greatest height in the reign of the famous Mihir Bhoja (836-885 A. D.). The whole of Avadh was evidently under his rule and the records of his (successor, Mahendrapāla I 885-908 A. D.), have also been found here.[5] However, from the times of Mahipāla (912-944 A. D.), the power of Kanauj began to decline and different parts of the empire gradually began to fall away.

Avadh, too, was divided into a number of small chieftainships including that of the Srivāstavas of Ayodhyā, who originally belonged to the trans-Ghaghra regions (probably Srāvastī). They are said to have crossed the Sarayu under their leader Trilokachandra and to have occupied Ayodhyā and founded this kingdom in 918 A. D.[6] All of them had ultimately to yield to the newly growing power of the Gahaḍavālas of Kanauj.[7]

[1] Watters, *op. cit.*, I, pp. 354-59

[2] Tripathi, R. S.: *History of Kanauj*, p. 197. He fixes Yaśovarmana's dates as *circa* 725-52 A.D., whereas R. C. Majumdar (*The History and Culture of the Indian People*, Vol. III, p. 131) fixes them as *circa* 690-740 A.D

[3] *Ibid*, p. 129; Smith, *op. cit.*, p. 392; Tripathi, *op. cit.*, p. 199

[4] *J.R.A.S.* 1908, p. 779; Tripathi, *op. cit.*, p. 199, footnote 2

[5] *The History and Culture of the Indian People*, Vol. IV, pp. 32-33

[6] *Oudh Gazetteer*, (1877), Vol. I, p. 3; Carnegy. P.: *A Historical Sketch of Tahsil Fyzabad*, (1870), p. 7

[7] *Oudh Gazetteer*, (1877), I, p. 458

The Gahadavalas—Some of the records of this dynasty assert the proud claim that Chandradeva (1085-1110 A.D.), the virtual founder of the Gahaḍavāla kingdom of Kanauj, was the protector of the holy places of Kāśī, Kuśika, Uttarkosala and Indrasthāna, after he had obtained them,[1] Uttara Kosala being the old name of the country round about Ayodhyā.[2] Chandradeva appears to have begun his career modestly in his ancestral domain of Vārāṇasī-Ayodhyā.[3] Jayachandra (1170-94 A.D.), the last important ruler of the dynasty, granted in *Vikrama Saṁvat* 1243 (A.D. 1186) the village of Komalī (or Kumailī) near Ayodhyā to Alaṅga, a Brahmana of the Bhāradwāja *gotra* and a resident of that village.[4] This shows that his kingdom included Ayodhyā. In 1194 A.D., Jayachandra was killed in the battle of Chandāwar (near Iṭāwā) fighting against the invading army of Shihab-ud-din Ghori. Soon after his death Kanauj was occupied by the Turks.[5]

The Bhars—Local traditions state that for centuries Ayodhyā was a wilderness and that the greater part of Avadh was occupied by the Bhars. No definite evidence is available about the origin and early history of these people. Formerly it was believed that Dalki and Malki, who commanded the fort of Kālinjar, were Bhar princes; but this theory did not hold ground for long and Cunningham identified them with Dalkeśvara and Malkeśvara, the two Baghel rajas.[6] The evidence of an extensive Bhar kingdom in the district can be gleaned only from the *dihs* (ruined brick mounds) popularly ascribed to the Bhars and found extant in a number of villages of this district.[7] There is no legend regarding any particular capital of the Bhars but it has been suggested that this country

[1] Tripathi, *op. cit.*, p. 302; *Indian Antiquary*, XV, pp. 7, 8; XVIII, pp. 16, 18; *The History and Culture of the Indian People*, Vol. V, pp. 51-52

[2] *Ibid*, Tripathi, *op. cit.*, p. 302; Wilson : *Vishnu Purana*, p. 190, footnote 79

[3] Niyogi : *History of the Gahadavāla Dynasty*, p. 42

[4] *Indian Antiquary* XV, pp. 10-13; *J.A.S.B.*, X, part I, (1840), pp. 98-101; Tripathi, *op. cit.*, p. 376. The village mentioned in the record (inscribed on a copper plate) seems to be identical with village Kamolī, some 14 miles east of Ayodhyā, near Bilaharghāt, in Mahārājganj police circle of tahsil Akbarpur. Brahmanas of Bhāradwāja *gotra* are still found there. The plate was discovered in 1811 and is now in the library of the Royal Asiatic Society, London.

[5] Tripathi, *op. cit.*, pp. 326-331; Smith; *op. cit.*, p. 400

[6] *Archaeological Survey of India*, Vol. XXI, p. 105; Crooke, W. : *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. II, (Calcutta, 1896), p. 3

[7] Fuhrer, A : *The Monumental Antiquities and Inscriptions in the North West Provinces and Oudh*, pp. 300-302

was under the sway of the Bhar chieftains who resided at Kusavantpur or Kusapur, the old name of Sultanpur.[1] A few Bhars are still found in village Madnā and Bhiṭaurā of tahsil Faizābād.

The Rajputs—The overthrow of the Bhars was followed by a fragmentation of the whole country into a number of Rājpūt chieftainships ruled over by clans. There is nothing but the barest tradition to show at what period the various Rājpūt tribes settled in the district.[2]

In the western parganas colonies were formed by the Chauhāns from Mainpurī, the Bisens from Majhaulī (in Gorakhpur) and the Bais from Baiswārā.[3] According to the Brahmanical legend about their origin, the Chauhāns had sprung from the sacred fire-pit (*agni-kuṇḍa*) kindled by the Brahmanas, around which the priests had assembled and prayed to Mahādeva.[4] Another account derives the name of the clan from Chaturbāhu, the first king of the tribe. Cunningham shows from inscriptions that even as late as the time of Prithvīrāja, the Chauhāns did not claim to have sprung from fire, but were content to be considered descendants of sage Bhṛigu through Jāmdagṇya Vatsa.[5] Whatever their real origin may have been, they came to this district from Mainpurī from where all the Avadh members of this clan claim to have sprung.

The Bisens claim descent from one Mayura Bhaṭṭa who is also said to have been a descendant of Jamadagni rishi of the race of Bhṛigu. Local traditions are very vague about this ancestor (Mayura Bhaṭṭa). Some say he came from Hastināpur and was the son of Aśvaththāmā while others hold that he was an emigrant from Mahārāshṭra. By one of his three wives he is said to have had a son named Biswa or Bissusena who was the ancestor of the Bisen sept.[6] The Bais claim descent from Śālivāhana, the mythical son of snakes, who conquered Rājā Vikramāditya of Ujjain.[7]

1 *Fyzabad: A Gazetteer*, (1905), p. 127

2 *Ibid*, p. 148

3 *Ibid*

4 Crooke, *op. cit.*, Vol. II, p. 207; Tod, James *Annals and Antiquities of Rajasthan*, Vol. I, p. 76

5 *Archaeological Reports*, II, p. 225; Crooke, *op. cit.*, II, pp. 207 208

6 Crooke, W., *op. cit.*, Vol. II, pp. 116-117

7 *Ibid*, Vol. I, p. 118

The Bachhagotis in the south and centre of the district are said to have been Chauhāns originally. The traditions with regard to Bariar Singh, the founder of the clan, are so numerous and consistent that he may be assumed to have been a historical figure. The Sūrajbansīs of Haveli Avadh and Amsīn appear to have come at a much later date.[1] They claim to be the representatives of the famous Solar race of Ayodhyā.[2] The Gargabansīs of Havelī Avadh and Pachhimaratha claim to be the descendants of Garga rishi who was the father of Sini from whom, according to the *Vishnu Purāṇa*, the Gārgyas and Sainyas, 'Brahmins of Kshatriya race', had sprung. In Faizābād the Gargabansīs assert that their ancestor, the rishi, was summoned from Kanauj by Rājā Daśaratha to assist him in performing the horse sacrifice: others say that he had been sent for from Kekaideśa by Vikramāditya on his restoration of Ayodhyā.[3]

The Palwārs in the east of the district state that they were originally Somabansīs from Pālī, but whether they are a branch of the Pratāpgarh family or of that Pālī in Hardoi, is uncertain.[4] According to local tradition, one Prithrāja Somabansī, known also as Mardeo or Bhardeo, came from the village of Pālī (in district Hardoi) in 1248 A.D. and took up his residence in village Rannupur where he accepted service under the Bhars. He gave up the appellation Somabansī and instead adopted that of Palwār, derived from his native place Pālī.[5] According to another version, the founder of the sept was one Patrāja of the Somabansī line. He is said to have migrated from the neighbourhood of Delhi to Bandipur in Faizābād, where he made himself famous in his contests with the Rājbhars.

Generally speaking, in Avadh the origin of a clan of solar descent requires convincing proof of its genuineness. The lunar clans are often of true Rājpūt stock, such as the Janwārs of Gondā and Bahraich whose authenticity appears to be beyond question. The common story of a Rājpūt taking service with a Bhar chief and then ousting his master is frequent in Faizābād as elsewhere. The common traditions are that a certain man was on a pilgrimage to Ayodhyā or was accompanying a marriage procession to the place and that on the way he was molested by the

[1] *Fyzabad: A Gazetteer*, (1905), p. 148

[2] Crooke, *op. cit.*, Vol. IV, pp. 345-346

[3] *Fyzabad Settlement Report* (1880), p. 213; Crooke, *op. cit.*, II, p. 392

[4] *Fyzabad: A Gazetteer*, (1905), p. 148

[5] *Ibid*, p. 89

Bhars, and afterwards, returning with a force to punish the aggressors, seized their lands for himself; or again, that a scion of some princely house, being driven eastwards by the Muslim invaders, took service with the Bhars, and having risen to power by force of his superior breeding, turned upon his master and slew him.[1]

Such tales prevail throughout Avadh and are common in this district even with the Bachhagotis. They are obviously inventions of later years when a clan had become firmly established and required an account of the family history to serve as evidence of the illustrious descent of the reigning chieftain. It is going too far to assert that all these Rājputs are Bhars improved out of recognition, but it may be suggested that these settlers, coming at a time when the Hindu caste system had not yet fully crystallized, mingled freely with the indigenous population. It is also possible that the conquest of the Bhars was not effected by a few isolated groups but rather by the armies of the Delhi Sultans in whose ranks there were many Rājpūts and it is quite conceivable that the latter settled in the neighbourhood of Ayodhyā under the protection of its Muslim garrison. It is interesting to note that there are some traditions of this district which suggest that many Muslims colonised this place long before the Rājpūts.

Mediaeval Period

Early Invaders—The first Muslim invasion of Avadh or Ayodhya is ascribed to the legendary hero Saiyid Salar Masud Ghazi, popularly known as Ghazi Mian. According to the *Mirat-i-Masudi* of Abdur Rahman Chishti (died 1683 A. D), he is said to have occupied Avadh some time before 1030 A. D. All along the old Lucknow road there are numerous tombs which the local Muslims say are those of the followers of Saiyid Salar. There are, near Raunahi, an ancient mosque and the graves of two martyrs, Auliya and Makan Shahid. It is said that an expedition came to Avadh in the reign of Sultan Ibrahim in 1080 A. D. If so, it might have been that of Hajib Taghatigin who crossed the Ganga and advanced into Hindustan further than any army since the time of Mahmud of Ghazni. In 1194 A. D. Muiz-ud-din Muhammad bin Sam (commonly known as Shihab-ud-din Ghori) is said to have conquered Avadh after taking Kanauj and it is supposed that either he himself or one of his lieutenants occupied Ayodhya. It was in these times that Shah Juran Ghori lived

[1] *Fyzabad: A Gazetteer*, (1905), p. 149

here and his tomb is still pointed out at a site known as Shah Juran-ka-tila.[1]

The Sultans of Delhi—It is not quite clear when Ayodhya (or Avadh) became the headquarters of a Muslim province in the kingdom of Delhi. Minhaj Siraj, a contemporary of the early Turkish Sultans of Delhi, has given an account of the different governors of Avadh who were appointed between 1206 and 1260 A. D. His work indicates that during the early Turkish rule Avadh remained a stronghold of powerful local Hindu rajas from whom the governors of the Sultans could obtain only nominal allegiance. These governors also used Avadh as a base for the extension of their territory further east and some of them gained immense power within a short period and challenged the authority of the Sultans who, being very apprehensive of them, frequently transferred them from this subah.

Qutub-ud-din Aibak assigned Avadh to Malik Husam-ud-din Ughulbak after 1193 A. D. The latter was joined by Muhammad Bakhtiyar Khalji, an enterprising general who, having failed to attract the attention of Sultan Muiz-ud-din Muhammad and of Qutub-ud-din Aibak, shifted to Badaun and from there to Avadh. Bakhtiyar Khalji found a great outlet for his energies in Avadh.[2]

Of all the governors of Avadh under the early Turkish Sultans in India, Nasir-ud-din Mahmud (the eldest son of Sultan Shams-ud-din Iltutmish), who was appointed in 1226 A. D., alone displayed feats of valour and organising ability. He subdued a large number of local Bhar chieftains who had rallied all their strength to repel the growing menace of the Turkish invaders.[3] He was succeeded by his brother Malik Ghiyas-ud-din Muhammad, who rose in revolt in Avadh in 1236 A.D. against his elder brother; Rukn-ud-din, Iltutmish's successor.[4] When Razia ascended the throne of Delhi (1236), she assigned Avadh to Malik Nusrat-ud-din Taisi who took his forces to Delhi to help his sovereign against her rebellious nobles, but he fell ill and died before he could enter Delhi.[5] Qamar-ud-din Qiran was appointed his successor. He made numerous raids into Tir-

[1] Nevill, H. R. : *Fyzabad : A Gazetteer*, (1905), pp. 149-150

[2] Minhaj Siraj : *Tabqat-i-Nasiri*, (Calcutta 1863-64), pp. 146-148

[3] *Ibid*, p. 180

[4] *Ibid*, p. 183

[5] *Ibid*, p. 242

hut and subdued the rajas of that locality.[1] He was replaced by Tughan Khan in August, 1245 A.D.[2], and in 1255 Avadh was assigned to Qutlugh Khan who had married Malika-i-Jahan, the widow of Iltutmish and the mother of Sultan Nasir-ud-din,[3] but he was shortly afterwards ordered to move to Bahraich. Qutlugh Khan refused to obey and marched towards Badaun. Malik Bektimur, who was ordered by the Sultan to enforce obedience to the royal commands, was defeated and killed by Qutlugh Khan at Badaun. The Sultan thereupon himself drove the rebel to Bahraich.[4]

Qutlugh Khan's successor, Malik Taj-ud-din Irsalan Khan, also rebelled against the Sultan but had to sue for peace and was pardoned through the intercession of Balban (Ulugh Khan).[5]

The *Tabqat-i-Nasiri* comes to an abrupt end after 1260 A.D. A great confusion prevailed in the later years of Nasir-ud-din Mahmud's reign and according to Ziya-ud-din Barani "the roads had become poor and infested with robbers in the Doab and Avadh and all communications of the capital with the eastern provinces were severed."[6] When Balban ascended the throne he brought the situation under control. The severe punishments inflicted on the governors and high officials made them submissive. Haibat Khan (one of the earliest governors of Avadh in the reign of Balban) was severely flogged and removed from office for having committed a murder under the influence of liquor.[7]

Aitgin Mu-i-daraz Amin Khan, another governor of Avadh, was sent in 1279 A.D. to suppress Tughril Beg who had rebelled in Lakhnauti, but was defeated by the latter and for his failure Balban had him hanged at the gate of Avadh (Ayodhya).[8] The Sultan himself marched against Tughril. He stayed in Avadh, ordering a general recruitment to the army and making arrangements for the commissariat. From here he led a huge army and a flotilla to Lakhnauti.[9]

[1] *Ibid*, p. 247

[2] *Ibid*, p. 246

[3] *Ibid*, p. 220

[4] *Ibid*, p. 221

[5] *Ibid*, pp. 266-267

[6] Ziya-ud-din Barani : *Tarikh-i-Firuzshahi*, (Calcutta, 1860-2), p. 56

[7] *Ibid*, p. 40

[8] *Ibid*, pp. 83-84

[9] *Ibid*, pp. 85-86

In 1287 A.D. Balban was succeeded by his grandson Kaiqubad whose father, Bughra Khan, was then governor of Lakhnauti. The latter marched against his son with a large army and reached Avadh. Kaiqubad also advanced from Delhi to give battle to his father. The armies of the two encamped in Avadh on the opposite banks of the Ghaghra but due to the intercession of influential nobles good sense prevailed and a reconciliation was effected.[1]

Amir Ali Sar Jandar Hatim Khan held Avadh till the accession of Jalal-ud-din Khalji, against whom he rebelled along with Malik Chhajju in August-September, 1290 A.D. The rebellion was crushed and Malik Taj-ud-din Kuchi, whose virtues have been extolled by Barani, was appointed Amir Ali Sar Jandar's successor[2] but Avadh was shortly afterwards occupied by the Sultan's nephew, Ala-ud-din. As he passed most of his time at Kara, Avadh began to suffer in importance. When Ala-ud-din was away on his Devgiri expedition, Avadh and Kara were governed by Ala-ul-Mulk (the historian Barani's uncle).[3] On his return, Ala-ud-din ordered one of his lieutenants, Zafar Khan, to proceed to Avadh and to make preparations there for escaping by boat to Lakhnauti if they were hardpressed by his uncle, Sultan Jalal-ud-din,[4] but Ala-ud-din succeeded in assassinating his uncle in Kara and sent his head to Avadh for public exhibition.[5]

During the first year of his reign Ala-ud-din assigned Avadh and Kara to Ala-ul-Mulk[6] but the latter was soon recalled to Delhi. Later, the Sultan put Avadh and Badaun in the charge of his nephews, Malik Umar and Mangu Khan, but they rebelled against him. As the Sultan was then busy in reducing Ranthambhor to submission, they were captured and sent to him there.[7]

During the reign of Muhammad bin Tughlaq, Malik Ain-ul-Mulk Multani was governor of Avadh and Zafrabad for a

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[1] Amir Khusrau: *Qiran-us-Sadain*, (Aligarh 1918), pp. 137-148; Barani: *Tarikh-i-Firuz-shahi*, pp. 140-143

[2] Amir Khusrau: *Muftah ul-Futuh*. (Aligarh, 1954), pp 8-20; Barani: *Tarikh-i-Firuzshahi*, pp. 181-182

[3] *Ibid*, p. 222

[4] *Ibid*, p. 228

[5] *Ibid*, p. 235

[6] *Ibid*, p. 248

[7] *Ibid*, pp. 277-278

long time. He waged incessant war against the recalcitrant chieftains and on the whole peace and prosperity prevailed in Avadh during his regime. He was able to obtain the co-operation of the common people of the locality and when famine raged in Delhi and the greater part of the Doab, provisions were sent for their relief from Avadh. The Sultan himself left Delhi and took up temporary residence in a village named Swargdwari (in district Farrukhbad) in order to obtain provisions from Avadh easily. But Ain-ul-Mulk became suspicious of the Sultan's designs and rebelled against him (1340 A.D.). According to Ibn-i-Battuta (who was an eye witness of these events) the Sultan was placed in a very difficult position but the rebellion was quelled and Ain-ul-Mulk was removed from Avadh.[1] The name of his successor is not known but a Hindu, Kishan Bazran Indri (whose name has not been correctly given by Barani) was the governor of Avadh in the later part of the reign.[2]

During his first expedition to Bengal in November, 1353, Sultan Firuz Tughlaq halted in Avadh. The local Hindu chieftains and other nobles, who had become rebellious during the later part of the reign of Muhammad bin Tughlaq, reached Avadh and offered their allegiance to the Sultan.[3] During his second expedition to Bengal in 1358-59, Firuz Shah again stayed at Avadh and marched from there to Zafrabad where he founded Jaunpur.[4] In 1376-77 Malik Husam-ud-din Nawa was appointed governor of Avadh and Sandila[5] and after his death in 1377-78, his eldest son, Malik Saif-ud-din, succeeded him as governor.[6] He served Firuz Shah till the end of his reign and then joined Sultan Muhammad Shah, the younger son of Firuz Shah, in April-May, 1389. Great confusion prevailed in the Delhi Sultanate in the later part of Firuz Shah's reign and continued during the time of his successors, resulting in the decline of the central government in Delhi. In May, 1394, Sultan Mahmud Nasir-ud-din Shah ordered Malik-ush-Sharq Khwaja-i-Jahan to proceed to Hindustan which then comprised the eastern regions of the Delhi Sultanate.

[1] *Ibid*, pp. 485-491; Ibn-i-Batuta: *Tuhfat-al-Nuzzar Fi Gharaib-al-Amsar-o-Ajaib-al-Asfar*, (Paris, 1914), pp. 341-358

[2] Barani: *Tarikh-i-Firuzshahi*, p 505

[3] *Ibid*, p. 587

[4] Shams Siraj Afif: *Tarikh-i-Firuzshahi*, (Calcutta, 1890), p. 148

[5] Yahya bin Ahmad Sarhindi: *Tarikh-i-Mubarakshahi*, (Calcutta, 1931), p. 133

[6] *Ibid*, p. 134

He brought Kanauj, Kara, Avadh, Sandila, Dalmau, Bahraich, etc., under subjugation[1] and founded the independent Sharqi dynasty of Jaunpur.

Under the Jaunpur kings Avadh was administered in a better way than under the later Sultans of Delhi. The local zamindars and rajas also appear to have strengthened their position and the Sharqi rulers (surrounded as they were by petty though independent principalities) had to placate them to maintain peace and order in their kingdom. It was in the reign of Ibrahim Shah Sharqi (1401-1440 A.D.) that Mir Saiyid Muhammad Ashraf Jahangir Simnani, author of *Lataif-i-Ashrafi* and a number of important mystical works, went from Jaunpur to Kichhauchha (now in tahsil Tanda) and died there on 27th Muharram, 808 H. (25th July, 1405 A.D.). He is said to have exercised a great deal of influence on the local population.[2]

From 1452 to 1480, Bahlul (the founder of the Lodi dynasty of the Afghans) had to wage incessant war against the Sharqi Sultans before he could put an end to their power.

Avadh again became a part of the Sultanate of Delhi and was given by Bahlul to an Afghan noble named Kala Pahar Farmuli. Sultan Husain Sharqi, an ambitious man (who had retired to Bihar), took every opportunity to retrieve the ground he had lost. Avadh and Jaunpur remained in a disturbed condition till about 1495, when Sikandar Lodi was able to consolidate his empire as far as Bihar. But peace was short-lived, for many Afghan nobles were alienated from his successor, Ibrahim Lodi. In the early years of the latter's reign a civil war broke out between the Sultan and his brother, Jalal Khan, whose followers defeated Said Khan, son of Mubarak Khan Lodi of Avadh. But Jalal Khan's power could not last very long and Avadh again came under the sway of Ibrahim Lodi.[3]

The Mughals—On the eve of Babur's invasion, Bayazid Farmuli held Avadh. After Ibrahim Lodi's death in the battle of Panipat (1526), he, with a number of other Afghan chiefs, joined Babur and a portion of Avadh, carrying a large amount of reve-

[1] *Ibid*, pp. 156-157

[2] Abul Haq Muhaddis Dehlwi : *Akhbar-ul-Akhyar*, (Delhi, 1914), pp. 166-167; Ghulam Sarwar : *Khazainat-ul-Asfiya*, (Lucknow, 1874), Vol. I, pp. 376-377

[3] Nizam-ud-din Ahmad : *Tabqat-i-Akbari*, Vol. I, p. 344; Abdullah : *Tarikh-i-Daudi*, p. 87; Rizvi : *Uttar Taimur Kalin Bharat*, Part I, pp. 234, 297

nue, was assigned to him by Babur.[1] But he soon rebelled against his new master who himself hastened towards the east in February, 1528, ordering Chin Timur Sultan tc proceed in advance to crush the rebels. The latter reached Avadh as a result of which Bayazid and his family escaped to Ghazipur. Babur himself reached Avadh (Ayodhya) and stayed there for a few days[2] and was greatly impressed with the "gardens, running water, well designed buildings, trees, particularly mango trees, and various birds of coloured plumage."[3] He appointed Baqi Tashqandi the governor of Avadh, who subdued the rebellious local chiefs.[4] During his regime Baqi built a mosque in Ayodhya in 1528. The inscription inside the mosque gives the date of the construction of the building in the last line and is as follows:

Ba farmuda-i-Shah Babur ki adlash
Bina ist ta kakh-i-gardun mulaqi
Bina kard in muhbit-i-qudsiyan
Amir-i-saadat-nishan Mir Baqi
Buvad khair baqi-chu sal-i-binaish
Ayan shud ke guftam-Buvad khair baqi

[By the command of the Emperor Babur whose justice is an edifice reaching up to the very height of the heavens, The good-hearted Mir Baqi built this alighting-place of angles; *Buvad khair baqi*! (may this goodness last for ever!) The year of building it was made clear likewise when I said, *Buvad khair baqi* (=935).[5]]

Humayun succeeded Babur and his campaigns against Gujarat (which necessitated his absence from the capital) let loose a spate of troubles in the eastern regions of his empire. Muhammad Zaman Mirza, Sultan Mirza and Ulugh Beg Mirza rebelled in the eastern districts. Ulugh Beg Mirza and his sons captured Avadh and tried to occupy Jaunpur and Kara Manikpur. Hindal, the younger brother of Humayun, immediately left Agra and hastened towards the east to crush this rebellion but the Mirzas banded together and prepared to give battle in the vicinity of Ayodhya.

1 Beveridge, A. S.: *The Babur Nama in English*, Vol. II, (1922), p. 527

2 *Ibid*, pp. 601-602

3 *Ibid*, p. 680

4 *Ibid*, pp. 679, 684-685

5 *Ibid*, Appendix, pp. LXXVII-LXXVIII

Ulugh Beg Mirza and his sons fought desperately but were defeated.[1]

Avadh again came under the authority of the Afghans after the overthrow of the Mughals by Sher Shah who established his mint here which remained in use even after the restoration of Mughal rule.[2]

Avadh and the eastern regions of the empire remained in a disturbed condition during the early years of Akbar's reign. In 1564-65 Avadh is mentioned as a jagir of Sikandar Khan Khan-i-Alam, while Ibrahim Khan, uncle of Ali Quli Khan-i-Zaman held Surhurpur (now in tahsil Akbarpur).[3] They rebelled in concert with Khan-i-Zaman but the rebellion was suppressed by Akbar personally.[4] In 1566, Khan-i-Zaman was pardoned[5] but he soon rebelled again. Ayodhya was held on his behalf by Sikandar Khan, who was besieged there in the fort in 1567 by Muhammad Quli Khan Barlas, Raja Todar Mal and other important nobles of the imperial army. On account of the defeat and death of Ali Quli Khan and the pressure of the besiegers, Sikandar Khan fled towards Gorakhpur.[6] The sirkar of Avadh was assigned to Muhammad Quli Khan Barlas in 1567 and Munim Khan Khan-i-Khanan, the governor of the eastern districts, returned to Jaunpur. Muhammad Mohsin Khan, who was then in charge of the old pargana of Sinjhauli, is said to have founded the town of Akbarpur where he also built a fort and a mosque.[7]

The eastern region of the empire appears to have remained tranquil for some time and no reference to Avadh is available in the contemporary chronicles. In 1580-81 Wazir Khan of Herat was appointed governor of Avadh.[8] Abul Fazl says, "As that province was without a great officer, His Majesty ordered that the peasantry and soldiers should be succoured. He went off in the

[1] *Tazkirat-ul-Waqiat*, (British Museum Manuscripts, Rieu I, 246 Add 16, 711, F 11 a. b

[2] Wright. H N.: *Catalogue of the Coins in the Indian Museum Calcutta*, (Oxford, 1907), Vol. III, p. xxxii

[3] Abul Fazl: *Akbar-nama*, (Calcutta, 1879), Vol. II, p. 249

[4] *Ibid* pp. 249-252

[5] *Ibid*, p. 259

[6] *Ibid*. pp. 298-300

[7] *Fyzabad* · A Gazetteer, (1905), p. 179-180

[8] Abul Fazl: *Akbar-nama*, Vol. III. (Calcutta, 1886), p. 327

end of the month, and many choice servants and soldiers accompanied him."

In 1580 Tarsun Muhammad Khan was appointed governor of Jaunpur in place of Masum Khan Farankhudi who had become rebellious and had to be transferred to Avadh in consequence[1] although this did not cause him to abandon his evil designs. Arab Bahadur, Niabat Khan, and other dissatisfied nobles joined him. Shahbaz Khan, governor of Bihar, was sent to reduce him to submission and a fight occurred near Sultanpur Bilheri (25 kos from Avadh) on January 22, 1581. Shahbaz Khan was forced to retire to Jaunpur but Tarsun Muhammad Khan surprised the rebels and compelled them to flee.[2] He and Shahbaz Khan advanced against Masum Khan and again a battle took place in the neighbourhood of Avadh. Masum Khan was defeated and fled towards the Siwalik hills. Peshrau Khan (*darogha* of the *farrashkhana*) received the governorship of Avadh in place of Masum Khan Farankhudi but he too soon revolted and fell into disgrace.[3] In 1582 and subsequent years the army of Avadh under Khan-i-Azam Mirza Aziz Koka was sent to suppress the rebellion in Bihar and Bengal.[4]

In 1585 grain became cheap and the peasantry found it difficult to pay the government revenue in money. "His Majesty remitted in the provinces of Allahabad, Oudh and Delhi one in 5½ shares of the spring crop, and one-fifth share in the *hawali* of Allahabad. For the autumn crop he remitted one-sixth in the provinces of Allahabad and Oudh."[5] Mirza Yusuf Khan was then governor of Avadh.[6] Next year again a great fall in prices of grains was registered in Allahabad, Avadh and Delhi. Consequently, Akbar remitted one-sixth of the revenue. "A multitude of men", says Abul Fazl, "obtained relief and formed assemblies for thanksgivings and rejoicings."[7]

In 1586 the system of appointing two amirs as governors of a province was started so that at least one could always remain actively engaged in the administration of the place in the ab-

1 Abul Fazl : *Akbar-nama*, Vol. III, pp. 329-330

2 *Ibid.* pp. 331-332, 339-340

3 *Tabaqat-i-Akbari*, Vol. II, pp. 355-356

4 Abul Fazl : *Akbar-nama*, Vol. III, p. 398

5 *Ibid*, p. 463

6 *Ibid*, p. 465

7 *Ibid*, p. 494

sence of the other. Consequently Avadh was assigned to Fateh Khan and Qasim Ali Khan; Mulla Nazir and Tara Chand were attached with them as dewan and *bakhshi*[1] (accountant). Fateh Khan died in 1589-90. In 1594-95 a new experiment in administration was made and a vizir was appointed in each province. Kunsur or Khanaur was appointed vizir in Avadh.[2] In Akbar's reign the empire was systematically divided into provinces and the administrative arrangements introduced by him remained undisturbed during the reigns of Jahangir and his successors. References to Avadh became very scanty in the contemporary chronicles. William Finch, the English merchant, who travelled through the Mughal Empire (1608-1611) says that Avadh is "a citie of ancient note, and seate of a Potan king, now much ruined; the castle built foure hundred yeeres agoe. Heere are also the ruines of Ranichand(s)[3] castle and houses, which the Indians acknowled(g)e for the great God, saying that he tooke flesh upon him to see the tamasha[4] of the world. In these ruines remayne certaine Bramenes, who record the names of all such Indians as wash themselves in the river running thereby; which custome, they say, hath continued foure lackes of yeeres (which is three hundred ninetie foure thousand and five hundred yeeres before the world's creation). Some two miles on the further side of the river is a cave of his with a narrow entrance, but so spacious and full of turnings within that a man may well loose himselfe there, if he take not better heed; where it is thought his ashes were buried. Hither resort many from all parts of India, which carry from hence in remembrance certaine graines of rice as blacke as gun-powder, which they say have beene reserved ever since. Out of the ruines of this castle is yet much gold tryed.[5] Here is great trade, and such abundance of Indian asse-horne[6] that they make hereof bucklers and divers sorts of drinking cups. There are of these hornes, all the Indians affirme, some rare of great price, no jewell comparable, some esteeming them the right unicornes horne."[7]

[1] *Ibid*, p. 611

[2] *Ibid*, p. 670

[3] "Ram Chandra, the hero of the *Ramayan*. The reference is to the mound known as the Ram-kot or fort of Rama."

[4] "Hind. tamasha, a show or spectacle."

[5] "This practice is mentioned in the Ain (Blochmann and Jarret's transln, Vol. ii, p. 171)."

[6] "Rhinoceros horn. The bucklers were made from the hide of the animal."

[7] Foster William: *Early Travels in India*, (Oxford, 1921), p. 176

In the reign of Jahangir, Baqir Khan Najm Sani was appointed governor of Avadh in 1621 A. D.[1] In 1621-22 he rendered valuable service to Jahangir and resisted the rebel prince Khurram (Shah-Jahan).[2]

Mirza Khan Manuchehr, a grandson of Abdur Rahim Khan-i-Khanan, was appointed governor of Avadh in the tenth year of Shah-Jahan's reign, but he lived there for only a short period.[3] The name of his successor is not known but in the twenty-sixth year of his reign Shah-Jahan appointed Mirza Badi-uz-Zaman Shah Nawaz Khan governor of Avadh and also assigned to him Gorakhpur and Bahraich.[4] He remained in Avadh for five years and was succeeded by Shafi-ullah Tarbiat Khan Barlas who was soon recalled to the capital owing to the war of succession which had commenced.[5]

Iradat Khan Mir Ishaq was appointed *faujdar* of Avadh in 1658 (the first year of Aurangzeb's reign) but he died that very year[6] and Azim Khan Koka was appointed *faujdar* of Avadh and Gorakhpur in his place.[7] He was succeeded by Shah Quli Khan who died in Ayodhya in the tenth year of Aurangzeb's reign.[8] Thevenot, who travelled in India in 1666-67, was informed that there were many rajas who did not own the authority of the Great Mughal and that there were two "Pagodas of great reputation in Ayoud."[9] In 1670 Tarbiat Khan was again appointed governor of Avadh in place of Fidai Khan, but he did not remain in office for more than a year.[10] Saadat Khan succeeded him in 1675 and was later replaced by Namdar Khan.[11] Khwaja Mir Khwafi Salabat Khan was appointed subedar in 1684 but shortly afterwards Namdar Khan was reappointed to succeed him.[12]

1 *Tuzuk-i-Jahangiri*, (Ghazipur Edition), p. 337

2 Motamad Khan · *Iqbal Nama-i-Jahangiri*, (Bibliotheca Indica), pp. 222-23

3 Samsam-ud-Daula Shah Nawaz Khan: *Maathir-ul-Umara*, (Calcutta, 1952), Vol. II, p. 81

4 *Ibid*, p. 769

5 *Ibid*, p. 927

6 Munshi Muhammad Kazim : *Alamgir Nama*, p. 127

7 *Maathir-ul-Umara*, Vol. I, pp. 312-313

8 *Alamgir Nama*, pp. 860-986

9 Surendranath Sen : *Indian Travels of Thevenot and Careri*, pp. 87-88

10 *Ibid*. p. 202; Mustaid Khan : *Maathir-i-Alamgiri*, p. 104

11 *Ibid*, p. 143

12 *Maathir-ul-Umara*, Vol. II, p. 697

In February, 1690, Himmat Khan (son of Zafar Jang Kukultash) was appointed subedar of Avadh and *faujdar* of Gorakhpur.[1] In 1694 new appointments and transfers were made again. Askar Khan succeeded Himmat Khan in October, 1694.[2] He remained there till January, 1698, and was replaced by Zabardast Khan.[3] Khuda Banda Khan Bayutat received the governorship of Avadh in October, 1700.[4] In December, 1703, Shamser Khan was made governor of Avadh, probably called Moazzamabad Avadh at the time.[5] He was succeeded by Mirza Khan-i-Alam who died in July, 1706, and Abu Nasar Khan (son of Shaista Khan) obtained the governorship of Avadh[6] in the same year.

According to the author of *Khulasat-ut tawarikh*, the province was famous for its excellent rice and extensive cultivation. "In the environs of Ayodhya, gold was obtained by sifting dust. Fish was speared by men in boats on the Sai river."[7]

In 1712 Bahadur Shah, the emperor, appointed Mir Qamar-ud-din subedar of Avadh and *faujdar* of Lucknow and also conferred on him the title of Khan-i-Dauran Khan Bahadur in the same year but shortly afterwards he resigned.[8]

In the reign of Jahandar Shah, the government of Avadh was once again conferred upon Mir Qamar-ud-din Khan-i-Dauran who enjoyed this position only for a short time till the first year of Farrukh Siyar's reign[9] (1713 A.D.) when Mubariz-ul-Mulk Mir Muhammad Sarbuland Khan Dilawar Jang was appointed governor. He in his turn was soon removed from office and recalled to court.[10] In 1719 Girdhar Nagar, nephew of Chhabila Ram, was made governor of Avadh with very extensive powers. He remained in office till the downfall of the Saiyid brothers of Barha.[11] The coins struck in the mint of Avadh during

[1] *Maathir-i-Alamgiri*, p. 335

[2] *Ibid*, p. 369

[3] *Ibid*, p. 397

[4] *Ibid*, pp. 432-433

[5] *Ibid*, p. 470

[6] *Ibid*, p. 516

[7] Sircar, J. N. : *India of Aurangzeb*, pp. 31-33

[8] *Maathirul-ul-Umara*, Vol. II. 410, 418

[9] *Ibid*, p. 418

[10] *Ibid*. pp. 705-706

[11] *Ibid*, p. 430

the reign of Muhammad Shah had the words Avadh and Akhtarnagar inscribed on them.[1] The end of Girdhar Nagar's governorship in September, 1722, saw the decline of Avadh and it soon became a bone of contention among several local chieftains. It was his successor, Saadat Khan Burhan-ul-Mulk, who, in the reign of Muhammad Shah, was able to maintain peace and order in Avadh and thus extended his power considerably.[2]

The Nawabs (1720-1856)

The founder of the ruling dynasty of Avadh, Mir Muhammad Amin, entitled Saadat Khan Burhan-ul-Mulk, who traced his descent from the seventh Imam of the Shias, was a native of Nishapur in Khurasan. In 1708-09, he migrated to India in search of employment. In July, 1710, he entered the service of Sarbuland Khan, *faujdar* of Kara-Manikpur in Allahabad, but in 1712 he resigned due to some misunderstanding. From 1713 he remained in the service of the Emperor Farrukh Siyar. On October 6, 1719, he was made the *faujdar* of Hindaun Biana by the next emperor, Muhammad Shah. He had taken part in the intrigue connected with the overthrow of the Saiyid brothers who had sought to replace Muhammad Shah by Muhammad Ibrahim. In 1720, as a reward for his services, he was given the title of Saadat Khan Bahadur as also the governorship of Agra from which he was transferred to that of Avadh in 1722.[3]

At that time the subah of Avadh was dominated by semi-independent and powerful zamindars and rajas who possessed their own armies and strong brick or mud fortresses. In the beginning of 1723, when one of these (Raja Mohan Singh of Tiloi) refused to surrender the parganas he had seized, Saadat Khan proceeded to crush his power and in the contest Mohan Singh died and his army fled from the field in panic and Saadat Khan got back the parganas. The city of Lucknow, which was in the occupation of the Shaikhzadas, was captured by him in 1722. In 1725 Saadat Khan started suppressing the other chiefs of Avadh (like the Bais

[1] Wright, H. N.: *Catalogue of the Coins in the Indian Museum, Calcutta*, (Oxford, 1907), Vol. III, p. XXXI

[2] Ghulam Ali Khan: *Imad-us-Saadat*, p. 7

[3] Ghulam Ali Khan: *Imad-us-Saadat*, pp. 5-7; Shah Nawaz Khan: *Maathir-ul-Umara*, (Calcutta, 1952), Vol. I, p. 426; Irwin, W.: *Later Mughals*, (Calcutta, 1922), Vol. II, p. 103; Satish Chandra: *Parties and Politics at the Mughal Court*. (Aligarh, 1959), p. 168; Srivastava. A. L.: *First Two Nawabs of Avadh*

and Bisens) and his success here as well as in other parts of the empire enhanced his prestige and established his reputation.

He then carried out a fresh revenue settlement which increased the revenue of the province. For these services he was presented by the emperor with the *mansab* of 7,000 and honoured with the title of Burhan-ul-mulk.[1]

When Nadir Shah sacked Delhi in 1738-39, Saadat Khan was summoned to its defence by the emperor, but soon after the capture of Delhi by Nadir Shah, Saadat Khan died—on March 19, 1739.

Saadat Khan resided chiefly in Ayodhya where at Lachhman Ghat, a short distance from the town, he built the Qila Mubarak as his official residence.[2] He had a strong army which was better equipped than that of any noble in north India. Perhaps his greatest achievement was his victory over the Marathas at Jalesar in April, 1737.

Till that time the city of Faizabad had not been founded. There was a *keorah* jungle on the banks of the Ghaghra where the nawab pitched his tent and held court, later converting this spot into a military cantonment. He also constructed a *bangla* (shooting box) around which he raised a mud wall with a bastion at each corner as in a fort. This enclosure was large enough to house his cavalry, infantry and artillery. The houses he built were of mud, probably because of the temporary nature of his tenure. After his death, in the time of Safdar Jang, this township came to be called Faizabad,[3] and the headquarters of the government was transferred to this new city, the people continuing to call it *bangla*.

Saadat Khan was succeeded by his nephew and son-in-law, Mirza Muhammad Muqim (Abul Mansur Khan Safdar Jang), who had already carried on the government of the subah when Saadat Khan had gone to Delhi. After Saadat Khan's death he paid two crores of rupees to Nadir Shah and was confirmed as subedar of Avadh by Muhammad Shah. In addition he was appointed *mir-i-atish* (grand master of artillery) and was made vizir of the empire on the death of Nizam-ul-mulk and was dignified with honours and titles.

[1] Ghulam Ali Khan : *Imad-us-Saadat*, p. 8

[2] Hoey, W. : *Memoirs of Faizabad*, pp. 2-3

[3] Hoey, W. : *Memoirs of Faizabad*, pp. 2-3

Safdar Jang was the real founder of the city of Faizabad and it was in his regime that it was completed. The sons of Atma Ram (a dewan) laid out a long bazar to the west of Saadat Khan's enclosure (near the place where the Delhi Darwaza is situated); Ismail Khan, a risaldar, built the market known as Ismailganj; and several other houses were built by traders and others and some Mughal chiefs laid out gardens as pleasure resorts. However, Safdar Jang himself stayed in Delhi for a considerable period.

Taking advantage of the change of government, the then raja of Tiloi made an attempt to regain the independence of which his ancestor had been deprived in 1723, but he was defeated by Safdar Jang in November, 1739. Early in 1741, Nawal Singh Gaur of Katesar (district Sitapur) also revolted and Safdar Jang led a successful punitive expedition against him from Faizabad. The raja, who fled without giving fight, later tendered his submission and accordingly his territory was restored to him.

Safdar Jang's most trusted dewan was Raja Nawal Rai who was killed on August 13, 1750, at Khudaganj in an engagement with the troops of Ahmad Khan Bangash, the nawab of Farrukhabad. Avadh remained in a disturbed condition for some time due to the incursions of the Bangash chiefs.

Shortly before his death Safdar Jang lost favour with the emperor and was dismissed from the office of vizir. He died of cancer of the leg on October 5, 1754, and was buried in Delhi where a beautiful mausoleum was raised over his grave.

His son, Shuja-ud-daula, succeeded him and made Faizabad his capital. When the emperor, Alamgir II, was murdered in 1759, his son, Shah Alam II, fled for his life and took refuge with Shuja-ud-daula. When Ahmad Shah Abdali invaded India in 1761, at the invitation of Najib-ud-daula (the Rohilla), Shuja-ud-daula was won over to their side. But soon after the defeat of the Marathas in the battle of Panipat, he realised that he had made a mistake in joining the Afghans. After this battle, when the emperor was returning from Bihar having been routed by the British, he was received by Shuja-ud-daula in Sarai Saiyid Razi on July 19, 1761. He appointed Shuja-ud-daula vizir of the empire on February 15, 1762, the latter thus regaining the honour his father had lost.[1]

[1] Srivastava, A. L.: *Shuja-ud-daula*, Vol. I, pp. 140-41; Sarkar, J. N. *Fall of the Mughal Empire*, (Calcutta, 1931), Vol. II, p. 544

After sustaining a series of defeats at the hands of the British, Mir Qasim (the nawab of Bengal) took refuge with Shuja-ud-daula who espoused his cause. Shah Alam was secretly corresponding with the British who were anxious to foment differences between the emperor and the vizir and wanted the latter to surrender Mir Qasim to them. The forces of Mir Qasim, Shuja-ud-daula and Shah Alam II were defeated by the British at Baksar on October 23, 1764. Shah Alam II at once cast his lot with the British and even issued a proclamation divesting Shuja-ud-daula of all authority and status. But the latter refused to come to terms until the British had marched on Lucknow and Allahabad and all Avadh was at their mercy.

On August 16, 1765, Shuja-ud-daula was eventually compelled to enter into a treaty "for perpetual and universal peace, sincere friendship and firm union" with the East India Company. Clive restored the districts of Avadh to Shuja-ud-daula on consideration that "every motive of sound policy be weighed against extending the territorial possessions of the Company."[1] He thus strengthened Avadh as a buffer state between Bengal and Northern India. Kara and Allahabad were taken away from Avadh and given to Shah Alam II for his own maintenance. Shuja-ud-daula had also to pay fifty lakhs of rupees as a war indemnity to the Company[2] and thus the kingdom of Avadh was gradually drawn into the meshes of the Company.

In 1765 Shuja-ud-daula finally made Faizabad his residence. He built anew, on a grander scale, the walls of Saadat Khan's old citadel. A deep trench was built around a vast plain extending for more than two miles on each side of the fort, which was reserved for his retainers and military officers. Later, in addition, two other large walls were built for the defence of the city. Most of the troops (regulars and irregulars) were posted night and day on the top of the walls. The city wall which was completed before 1772 was made of mud and was 30 feet thick, the top of the breastwork being 15 feet thick. Shuja-ud-daula's new mud fort and palace (which stood on the banks of the Ghaghra) were still being built in January, 1733, and are said to have employed 40,000 men daily in their cons-

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[1] Lyall, Sir Alfred : *The Rise and Expansion of British Dominion in India*, pp. 157-58

[2] Aitchison, C.U. : *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, (Calcutta, 1876), Vol. II, pp. 67-68

truction. The walls of this new fort were sixty feet thick and "so well beat that Elephants made no impression with their feet". A grand market, Chowk Bazar, extended from the southern gate of the fort to the Allahabad gate of the city and was so broad that nearly ten bullock-carts could run abreast. It was entered through a handsome three-arched gateway (Tripolia). A visitor to the palace passed through Chowk Bazar and Macpherson, who visited Faizabad in 1773, was struck by the breadth of the streets but he noted that the houses on either side were of indifferent construction.[1] There were three well laid-out flower and fruit gardens within the city walls: Anguri Bagh inside the fort, Moti Bagh situated in the heart of Chowk Bazar and Lal Bagh, the largest and the most beautiful, just outside the fort. There were two more gardens inside the walls, Aish Bagh and Buland Bagh, both on the western outskirts of the city.

Shuja-ud-daula paid special attention to the strengthening of his armed forces. He had drilled and disciplined his infantry on the European model.[2] He had about 80,000 foot regulars (in red coats) and 40,000 irregulars (in black uniforms) the chief commander being Saiyid Ahmad, also known as Bansiwala. The chief officers of his cavalry were Nawab Murtaza Khan Barij and the two Gosains, Himmat Bahadur and Umrao Gir.[3] After the battle of Baksar, Shuja-ud-daula reorganised his army, dismissing most of the Mughal troops (who proved to be unreliable) and enlisting Rajputs, other Hindus and Musalmans in their place. Gentil (the Frenchman), Aratoon (the Abyssinian) and some other officers of note, who had served under the English and French, were commissioned to frame rules and regulations for the training and organisation of his artillery. An arsenal was established in Faizabad under the supervision of the French officer, with guns, muskets and field artillery of good calibre and the latest design and lead shots and ammunition were manufactured here on a large scale.[4] So efficient was this artillery that it was regarded as a serious menace to the Company's security in Bengal. The Nawab's cavalry also had always been superior to that of the Company.[5]

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[1] Macpherson, W. C. : *Soldiering in India*, pp. 102-103

[2] Francklin, W. : *The History of the Reign of Shah Aulum*, pp. 65-66 (II); Davies, C.C. : *Warren Hastings and Oudh*, p. 13

[3] Hoey, W. : *Memoirs of Faizabad*, p. 7

[4] Srivastava. A. L. : *Shuja-ud-daula*, Vol. II, pp. 334-40

[5] Davies, C. C. : *Warren Hastings and Oudh*, p. 13

He also had 22,000 messengers and a host of spies[1] and his intelligence department was so efficient that he could obtain from all quarters the best and earliest information of every material event. Ghulam Ali, author of *Imad-us-Saadat*, estimates the total number of *harkaras* (couriers) at 18,000.[2] So effectively did the department work that news from Poona reached Faizabad on the ninth day and from Kabul on the twelfth. He spent Rs 2,16,000 annually on this important service.[3]

During the regime of Shuja-ud-daula, Faizabad attained a prosperity which it never saw again. The merchants of Persia, Turan, China and Europe frequently visited the city with costly wares which they disposed of with profit.[4] But the nawab prohibited the export of gold and silver and all through maintained a favourable balance of trade. Grain, clothing and other articles of common necessity were more abundant and much cheaper in Avadh than in the territory under the English Company.[5]

The East India Company continued its policy of transforming Avadh into a buffer state possessing only powers of intermediate resistance so that the Marathas and other invaders could be held at bay by the Nawab while the Company's troops were being rushed to his assistance. The British never intended that Shuja-ud-daula should become so powerful as to make his state a menace for them instead of a bulwark of defence.[6] They became so alarmed that they decided to set some bounds to his military power, which would still enable him to maintain order within his territory and yet leave Avadh strong enough to serve them as a buffer against aggression. This led to a fresh treaty on November 29, 1768, when Shuja-ud-daula agreed but with great reluctance to limit his troops to 35,000 men.[7]

At the time of Hastings's assumption of the governorship of Bengal, the East India Company was facing a severe deficit. As the district of Kara and Allahabad (which Hastings had taken from Shah Alam II) were proving to be ruinously expensive,

[1] Hoey, W.: *Memoirs of Faizabad*, pp. 7-8

[2] Ghulam Ali Khan: *Imad-us-Saadat*, p. 103

[3] Srivastava, A. L.: *Shuja-ud-daula*, Vol. II, pp. 341-42

[4] Hoey, W.: *Memoirs of Faizabad*, p. 8

[5] Francklin, W.: *The History of the Reign of Shah Aulum*, p 66

[6] Davies, C. C.: *Warren Hastings and Oudh* pp. 14-16

[7] Aitchison, C. U.: *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, (Calcutta, 1876), Vol. II, p. 70

Hastings made them a source of profit by handing them back to Shuja-ud-daula on payment of sixty lakhs of rupees.[1] To consolidate this deal a new treaty was concluded at Varanasi on September 7, 1773, by which Shuja-ud-daula agreed to have the Company's Resident stationed at his court.[2]

Although this acquisition added to the revenues of Avadh, it also increased Shuja-ud-daula's reliance upon the English which in its turn intensified the friction between Shuja-ud-daula and the Marathas.[3]

In 1774, being unable to recover from the Rohillas a sum of Rs 40 lakhs (aid rendered by him in expelling the Marathas from Rohilkhand), Shuja-ud-daula paid to the British this very amount and with the help of their troops destroyed the Rohillas and annexed their territory to Avadh.[4]

Shuja-ud-daula fell ill and died in Faizabad on January 26, 1775.[5] He was the first of his line whose body was interred there in the Gulab Bari, a mausoleum which is still an ornament to the place.

With his son Asaf-ud-daula's accession as Nawab Vizir (January 31, 1775), a great change took place in the politics of Avadh. According to Kamal-ud-din Haidar, he transferred his capital to Lucknow seven years after his accession.[6] Faiz Bakhsh in his *Tarikh-i-Farah Bakhsh* is, however, not clear on this point but it appears from his account that the process of transfer commenced from the very first year of Asaf-ud-daula's accession. William Hoey in his translation of this work says, "All the equipments and surroundings of wealth and grandeur were by degrees transferred to Lucknow, and the cantonments and workshops, and elephants, bullocks, and every thing connected with government and the state, gathered there. The market for the camp-followers, troops, and all servants of the government, old and new, left Faizabad and went to Lucknow."[7]

[1] Moon. Penderal: *Warren Hastings*. pp. 118-20

[2] Aitchison, C. U.: *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, Vol. II, pp. 73-74

[3] Davies, C. C.: *Warren Hastings and Oudh*, p. 88

[4] Strachey, J.: *Hastings and the Rohilla War*, p. 128

[5] Francklin, W.: *The History of the Reign of Shah Aulum*, p. 61; Davies. C. C.: *Warren Hastings and Oudh*, pp. 67-68

[6] Kamal-ud-din Haidar: *Sawanihat-i-Salatin Avadh (Qaisar-ut-Tawarikh)*, (Lucknow, 1907), p. 91

[7] Hoey, W.: *Memoirs of Faizabad*, pp. 24-25

In his reign the East India Company began to interfere actively in the affairs of Avadh. The Nawab Vizir was informed that the treaties between his father and the Company were no longer binding and he had to enter into the Treaty of Fyzabad (May 21, 1775) which took the form of a defensive alliance, the main result of which was the deprivation of a considerable portion of his revenues.[1]

As he could not meet the demand of the East India Company he turned his eyes towards the treasure, estimated at more than two crores of rupees, which Shuja-ud-daula had left to his mother Nawab Begum and his wife Bahu Begum (Asaf-ud-daula's mother). Bahu Begum eventually consented to give him thirty lakhs of rupees and to grant him a loan of twenty-six lakhs, on condition that he did not make any further demands on her and that she could continue in the full enjoyment of her jagirs and property.[2] Bahu Begum later accused the Nawab of refusing to comply with the terms of the agreement which had been guaranteed by John Bristow on behalf of the Company.

During the next six years or so, the internal affairs of Avadh went from bad to worse. Mukhtar-ud-daula, the vizir was murdered and replaced by Haider Beg Khan, a man of Hastings's choice. In 1777 military expenses also increased substantially (to one and a half crore of rupees) by the addition of a temporary brigade, a move which was not warranted (as Avadh was not threatened from any quarter) but was motivated further to undermine the Nawab's prestige and power.

In 1778 Asaf-ud-daula requested the Company to remove this brigade and also complained of the continued exactions of the Company and the oppression and tyranny of its military officers. The request was granted on September 19, 1781, but only after a personal conference between Hastings and Asaf-ud-daula, at Chunar. It was also decided that the agreement with the Begums was no longer valid and that the Nawab was to be allowed to resume all their jagirs and to seize the large treasure left by his father. Hastings, who was badly in need of money at this time, consented to this arrangement provided Asaf-ud-daula paid liberal pensions to the Begums and also gave rupees seventy lakhs to the Company.

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[1] Aitchison, C. U.: *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, Vol. II, pp. 75-76

[2] *Ibid*, pp. 77-78; Davies, Marvyn: *Warren Hastings, Maker of British India*, pp. 307-8

It is said that in the nine years following 1774, the Company had squeezed two crores and thirty lakhs of rupees out of the Nawab.[1]

Asaf-ud-daula could not keep his promise of paying 70 lakhs to the Company. Hastings, therefore, instructed Middleton (the Resident) not to allow any negotiations or forbearance until the Begums were at the entire mercy of the Nawab, their jagirs in the quiet possession of his *amils*, and their wealth in such charge as might secure it against private embezzlement.[2] Finally, Hastings made it quite clear that he wished all the Nawab's debts to the Company to be discharged.[3]

When the Nawab appointed his own *amils* to take charge of Bahu Begum's jagirs she immediately defended them and strongly expressed her resentment in her letters to the Resident. she said, "Should the country be lost to me it shall be lost to all. I give this intimation. Note it." In spite of this the Resident sent a regiment to support the *amils* in the execution of the Nawab's commands and the Nawab announced his intention of proceeding to Faizabad to demand his father's treasure.[4]

In the first week of January, 1782, British detachments were marched to Faizabad to support the Nawab's troops. The fort was captured and the two eunuchs, who were the stewards of the Begums, were forced to part with the treasure and by January 28, 1782, the Nawab had taken possession of most of the treasure and had begun to pay off his debts to the Company.[5]

The spoliation of the Begums of Avadh formed one of the charges in Hastings's impeachment on his return to England. According to the prosecution his conduct was criminal. Alfred Lyall says, "The employment of personal severities, under the superintendence of British officers, in order to extract money from women and eunuchs, is an ignoble kind of undertaking;....to cancel the guarantee and leave the Nawab to deal with the recalcitrant princesses was justifiable; to push him on and actively assist in measures of coercion against women and eunuchs was conduct unworthy and indefensible."[6]

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[1] Bird, Major R.W. : *Dacoitee in Excelsis*, p. 20

[2] Davies, C. C. : *Warren Hastings and Oudh*, p. 164

[3] Davies, Marvyn : *Warren Hastings*, p. 315

[4] Davies, C. C. : *Warren Hastings and Oudh*, pp. 160-161

[5] Hoey, W. : *Memoirs of Faizabad*. pp. 117-209; Davies. Marvyn : *Warren Hastings, Maker of British India*, p. 316

[6] Lyall, Sir A. : *Warren Hastings*, pp. 186-87

Hastings later tried to make some unsuccessful attempts to reorganise the administration and finances of Avadh. Middleton was removed from the post of Resident and Bristow appointed in his place who ordered the withdrawal of the Company's regiment from Faizabad.[1]

After the death of Asaf-ud-daula, Bahu Begum contemplated claiming a part in the management of Avadh and was encouraged by Husain Raza Khan, Raja Tikait Rai, Almas Ali and others. The Begum's request that the private treasure of Asaf-ud-daula be examined in the presence of some of her own people was not acceded to by the British Government as they were apprehensive that she might lay claim to a part if not to the whole of it.

In 1808, Bahu Begum executed a will, making the British Government heir of the residue of her property, after reserving for her own purposes certain jagirs, pensions, etc., but the government declared its intention of yielding the inheritance to the Nawab Vizir of Avadh (Saadat Ali Khan). In 1813, Bahu Begum revoked her will and executed a deed of deposit[2] making the then Nawab Vizir, Ghazi-ud-din Haider, her heir.

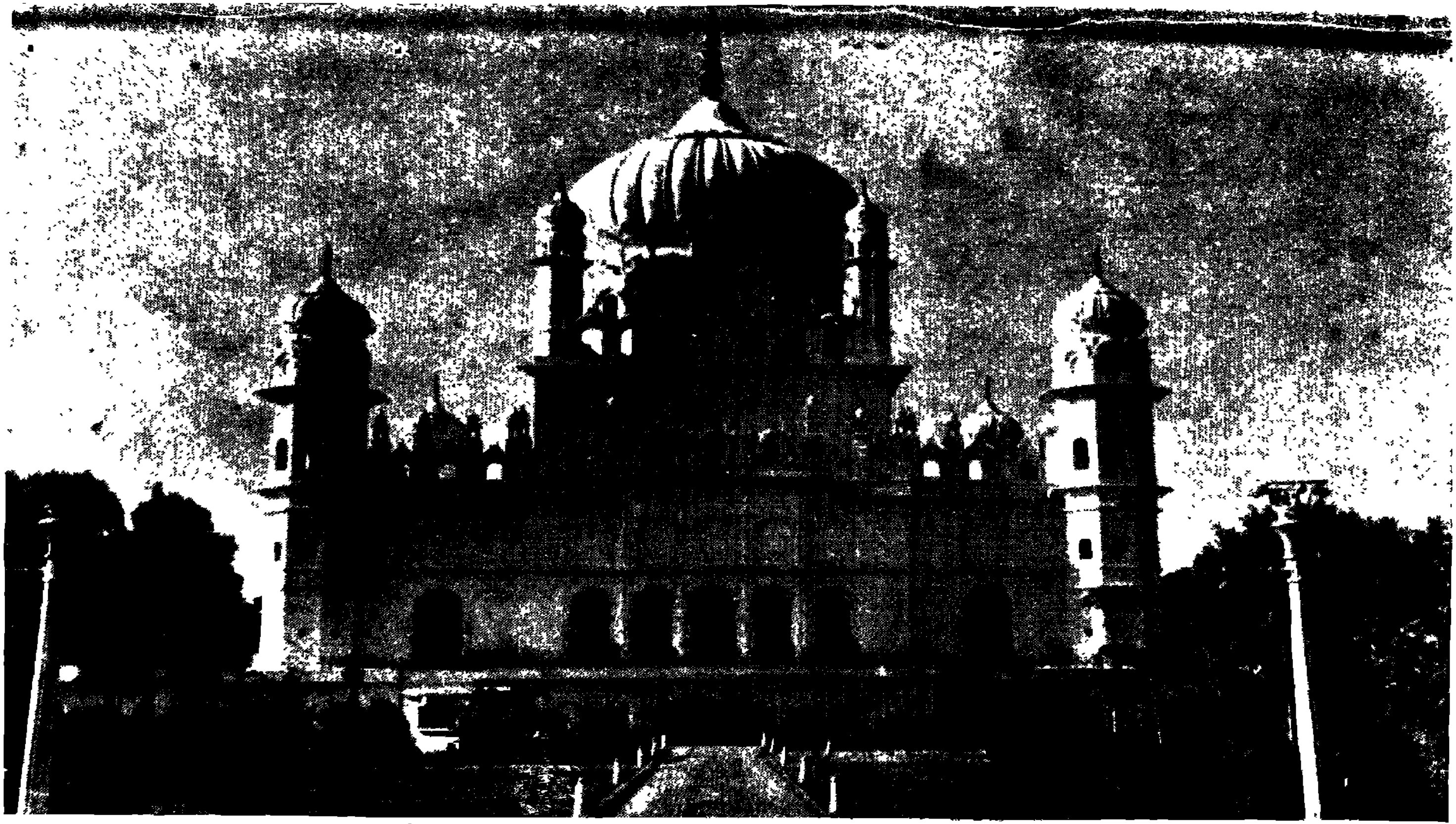
On her death in December, 1815, property valued at about a crore of rupees was made over to the Nawab on his paying into the British treasury about 57 lakhs of rupees, the interest on the latter being earmarked (under the terms of the deed) for the payment of certain pensions. These pensions are now known as the *amanat wasikas* (trust pensions). There were certain other jagirs and pensions known as the *zamanat wasikas* (security pensions) payable from the Avadh treasury. But in the case of diminution or resumption of the Avadh exchequer, the amount was to be made good from the residue of the Begum's property with the consent of the British Government.[3]

Bahu Begum was 86 when she died. She passed the whole of her long life in splendour and state and was a woman of great distinction and rank, bearing and dignity. As Hoey has observed in his Memoirs, "No one woman in all the thirty-two subahs of India can be held up in these days as her rival in either the grandeur of her surroundings or the respect she could command. When at the zenith of her glory, she had ten thousand troops,

[1] Hoey, W.: *Memoirs of Faizabad*, pp. 209-10

[2] Aitchison, C. U.: *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, (Calcutta, 1909). Vol. II, pp. 139-52

[3] *Ibid*, pp. 81-82



Bahu Begum's Tomb, Faizabad

horse and foot, scores of elephants, and countless horses. The people who earned their bread directly or indirectly through her bounty must have been more than a hundred thousand and all felt as happy and secure as though they were in a mother's arms."[1]

Shuja-ud-daula owed much to this remarkable woman. She was an Iranian lady and he married her in 1743 contrary to his own inclinations but in obedience to the will of the Emperor Muhammad Shah. This marriage proved unhappy for many years but an incident testifying to her generosity and affection called forth his gratitude and established her unalterably in his confidence. After his defeat at Baksar he had to pay a war indemnity of 50 lakhs of rupees and, failing to obtain money from his mother, it is said that he turned to his wife, who handed over to him her money, jewels and valuables.

Most of the Muslim buildings of Faizabad and the fort near the bridge of boats (formerly known as Chhota Calcutta) are attributed to her.

From the date of Bahu Begum's death in 1815 A.D. till the annexation of Avadh, the city of Faizabad gradually fell into decay. The remaining members of the dynasty had little personal concern with Faizabad. It even ceased to be the headquarters of the *nazim*, which was transferred to Sultanpur.

In 1855 a serious conflict broke out between the Vairagis and the Muslims at the site of Hanumangarhi in Ayodhya, both claiming it to be a place of worship connected with their respective religions. King Wajid Ali Shah is said to have appointed a committee to investigate this matter which held a public meeting in Gulab Bari. It appears that among those assembled no one testified to the existence of the mosque. Therefore, the commitee unanimously decided the issue in favour of the Vairagis. When the report of the committee reached Lucknow, it caused a sensation among the Muslims. A council of action was formed of which Maulvi Amir Ali of Amethi (district Lucknow) was elected leader. He was staying at Suhali and succeeded in attracting a large number of followers. On learning this the Vairagis started arrangements for the defence of the place. Wajid Ali Shah then ordered a regiment to guard it. At last on November 7, 1855, Maulvi Amir Ali started for Rudauli with his followers. On refusing to retrace his steps when ordered to do

[1] Hoey, W. : *Memoirs of Faizabad*, p. 294

so by Captain Barlow, a fight ensued in which he and most of his followers were killed.[1]

The Annexation Of Avadh And The Struggle Of 1857

In February, 1856, Avadh was annexed by the British Government and Faizabad was made the headquarters of a district and a division, the former extending as far south as the Gomati and including the Baraunsa and Aldemau parganas now in Sultanpur. Tahsils and police stations were established, the few existing roads were improved and new lines surveyed, and the summary Settlement of the land revenue was undertaken by the district officers under the superintendence of the commissioner.[2] Summing up the revenue measures undertaken in Faizabad during the summary Settlement, Henry Lawrence, in his letter dated April 18, 1857, wrote, "The Taluqdars have, I fear, been hardly dealt with; at least, in the Fyzabad Division, some have lost half their villages, some have lost all."[3] Demolition of forts and other hasty legislations caused a general affray as early as August, 1856.[4] M. C. Ommaney, judicial commissioner, Avadh, in his letter dated August 26, 1856, wrote to George Couper, secretary to the chief commissioner, "These contumacies have been committed in the Fyzabad Division only. But it is not a light thing that our authority has been in a measure so repeatedly defied and acts of lawless violence that have been brought to light, have occurred in the same quarter of this Province which convince me of the necessity of adopting some early measures to display our power, and prove to the proud Barons in Sultanpur, and Fyzabad, that our authority is not to be set at nought with impunity. I regret to state that the omissions of the local authorities in the Fyzabad Division compel me to represent that proper measures to repress turbulence, and a rebellious spirit have not been adopted."[5]

It was in these circumstances that Maulvi Ahmad Ullah Shah, who had been expelled from Lucknow, reached Faizabad in January or February, 1857, where he appeared to have gained considerable popularity. On February 16, at sunset, Lieutenant Thurburn (the special assistant in charge of the city) was in-

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[1] Kamal-ud-din Haidar : *Qaisar-ul-tawarikh or Tarikh-i-Avadh*, Part II, pp. 110-128; Mirza Jan : *Hadiqa-i-Shuhda* (Lucknow 1772 A.H./1855-56 A.D.)

[2] Nevill, H. R. : *Fyzabad : A Gazetteer*, p. 16

[3] *Freedom Struggle in Uttar Pradesh*, Vol. I. p. 379

[4] *Ibid*, Vol. I, pp. 116-117, 121, 130, 132

[5] *Freedom Struggle in U. P.*, Vol. I, p. 132

formed by the *kotwal* that a fakir with his followers was in the serai of the town, that crowds were visiting him and that there was an evident intention on the part of the fakir to start a riot and cause dissension among the people. Thurburn immediately set out for the scene of disturbance accompanied by the *kotwal* and 4 or 5 *burkundazes* (matchlockmen) and ordered the maulvi and his followers to surrender their arms assuring him that the arms would be returned if he departed from the city. The fakir retorted that he could not and would not give up his arms as he had received them from his *pir* (spiritual guide). Neither could Forbes, the deputy commissioner, who visited him on February 17, persuade him to surrender. Military aid was summoned but though the maulvi and his followers fought desperately they were arrested and placed under military guard. The Indian sepoys, however, had full sympathy with him and he was provided with all comforts in the jail.[1]

At the end of May, 1857, the garrison of Faizabad consisted of a large force of Indian troops comprising the 22nd Bengal Infantry under Colonel Lennox, the 6th Oudh Irregular Infantry, commanded by Lieutenant Colonel O'Brien, a squadron of the 15th Irregular Cavalry, a battery of horse artillery under Major Mills and a company of the 7th Bengal Artillery. The European officers were under no delusions as to the probability of the outbreak, and preparations were made in May to organize a scheme of defence by collecting stores and fortifying the house of Thurburn, the assistant commissioner. The British expected that the zamindars and pensioners would lend their assistance to them and this belief was encouraged by the offer of an asylum by Raja Man Singh, Thakur Raghunath Kunwar, Mir Dawar Husain and Nadir Shah. A similar offer was made by the *mahants* of Hanumangarhi, who from the first exerted themselves to keep their troops ready. But the British soon found that the assistance of the zamindars was not to be relied upon as they were unfit to resist the disciplined and well equipped Avadh forces. In these circumstances the British tried to send their families to Lucknow but when this proved impossible, owing to the uprisings in the Daryabad district, they were sent to Shahganj at the beginning of June where Raja Man Singh gave them shelter.[2]

Meanwhile the sepoys had already reached Faizabad from Azamgarh, Jaunpur and Varanasi. They are said to have receiv-

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[1] *Freedom Struggle in U. P.*, Vol. I, pp. 386-387

[2] Nevill, H. R.: *Fyzabad: A Gazetteer*, pp. 162-163

ed a message from the king of Delhi to the effect that he had possession of the whole country and summoning them to rally round his standard. The sepoys contended that they were strong enough to turn the British out of the country and intended to do so and the 15th Irregular Cavalry left no means untried to induce the other regiments to kill their officers. The open struggle against the British commenced from the night of June 8. However some sepoys of the Artillery (the 22nd Native Infantry and the 6th Irregular Infantry), refused to injure the Europeans and even gave them money and assisted them in procuring a few boats to proceed down the Ghaghra.[1]

They first plundered the treasury of nearly two and a quarter lakhs of rupees and then followed the usual practice of releasing the prisoners from jail, one of whom was Maulvi Ahmad Ullah Shah who came to be known as the Maulvi of Faizabad. The main leaders were the risaldar of the 5th Troops 15th Irregular Cavalry and Daleep Singh, subedar of the 22nd Infantry, a Chauhan Rajput of Baragaon in the Faizabad district. They selected the maulvi as their leader[2] and marched towards Lucknow, the government of Faizabad being entrusted to Raja Man Singh. A battle was fought at Chinhat where the British forces were completely routed.[3]

The sepoys held sway in the town of Faizabad and the local chieftains and talukdars found themselves in a state of practical independence, particularly Man Singh, who forthwith recovered his lost possessions and resumed his former position of importance. His attitude was doubtful and he tried to be friendly with both sides.[4]

Other talukdars, almost without exception, espoused the cause of the sepoys. This was notably the case with the Palwars of Birhar, the Bachhgotis of Hasanpur, Ram Sarup of Khapra Dih, Taffazzul Husain of Sammanpur and the Bhale Sultans. The only exception was Raja Rustam Sah, the Rajkumar chieftain of Dera. The others, notably the Chauhans, whose stronghold was the fort of Ghatampur near Baragaon, joined actively against the British. At Naurahi the European fugitives from Faizabad were robbed by Udit Narain Singh, the eldest son of Mahip Narain of Chandipur. Further down the river at Chahora they were again stopped by

[1] *Freedom Struggle in U. P.*, Vol. II, p. 35

[2] *Freedom Struggle in U. P.*, Vol. II. pp. 35-36

[3] *Ibid*, pp. 69-73

[4] *Fyzabad: A Gazetteer*, (1905), pp. 164-165

Madho Parshad Singh of Haswar who afterwards took up arms against the British.[1]

The talukdars of Faizabad, like those of other places, extended their full support to the Avadh durbar, from its very establishment to the final restoration of British authority in Avadh and some of them even took the field in person.

Man Singh reached Lucknow in August, 1857, and the terms offered by him to the Avadh durbar were accepted.[2] His matchlockmen were most active in the attack on the Residency where he tenaciously resisted the onslaught of General Neill who was killed in the encounter, Man Singh himself being wounded in two places.[3]

Mahdi Husain was appointed *nazim* of Sultanpur by the Avadh durbar and he appointed tahsildars and *sazawals* in the territories under him. Saiyid Ghulam Husain (son of Muhammad Husain) was appointed *chakledar* of Aldemau. Ismail Khan, who was formerly a tahsildar (on behalf of the Company) at Dostpur, was appointed as his deputy. From Shahzadpur the latter planned attacks on the neighbouring eastern district which was supported by many talukdars[4] including the Rajkumars Amresh Singh and Chandresh Singh (under the leadership of Madho Prasad and Kishan Prasad) who espoused the cause of the Avadh durbar. A large number of villagers were also most zealous in their support. In the first week of October, 1857, an attack on Jaunpur was planned by Mahdi Husain who raised 12,000 new troops which were joined by many villagers. Meanwhile orders were received from the Avadh durbar that as soon as Jai Lal Singh son of Ghalib Jang, *nazim* of Azamgarh and Jaunpur, reached Faizabad, the Sultanpur and Gorakhpur *nazims* were also to join him in an attack on Azamgarh and Jaunpur. Mansab Ali of Sarai Mir (district Azamgarh) who was appointed commandant of the regiment, reached Kataria with Beni Madho of Atrauli and a large force. A workshop was also established at Faizabad for the repair of heavy guns. A number of important centres were thus established throughout Faizabad by the forces of the Avadh durbar.[5]

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1 Nevill, H. R. : *Fyzabad : A Gazetteer*, pp. 164-165

2 *Freedom Struggle in U. P.*, Vol. II, p. 220

3 *Ibid*, p. 209

4 *Ibid*, p. 214

5 *Ibid*, pp. 212-215

Faizabad remained completely independent till the end of January, 1858. But Maharaja Jang Bahadur of Nepal, an ally of the British, having occupied Gorakhpur on January 6, 1858, with his forces marched towards Faizabad on February 14 and reached Berari on the Ghaghra in the Basti district five days later. General Rowcroft, who had come up the river from Bihar with the Pearl naval brigade, some Nepalese troops and four guns, arrived within four miles of Berari on the 19th and the next day he was joined by a Nepalese brigade. He was then ordered to bring up his boats to Phulpur (near Tanda), and hearing that this place was occupied by the forces of the Avadh durbar he attacked them and captured three of their guns. Thus Jang Bahadur was enabled to cross into Avadh, leaving Rowcroft in command at Gorakhpur. Two days prior to Rowcroft's arrival at Berari, Captain Sotheby, who was escorting the boats up the river, had captured the well-protected Palwar stronghold of Chandipur in the extreme east of the district, this being the first military action that took place in Faizabad since the outbreak of the struggle. Maharaja Jang Bahadur marched from Phulpur towards Sultanpur through the district, storming the small but strong fort of Bihrozpur (near Akbarpur) which was bravely held by 34 men of Umresh Singh who were all killed. Thus the British secured the road as far as the Gomati and Rowcroft, who remained to the north of the Ghaghra, advanced as far west as Amorha (in Basti), only eight miles from Ayodhya.[1]

Man Singh actually retired to Shahganj in February, 1858. He continued to negotiate with the Avadh durbar, but he was required by them to support their cause personally. He could, therefore, no longer afford to play a dual role and on March 10, 1858, he tendered his submission to the British and was allowed to return home on agreeing that he would report to them at Lucknow within 10 days.[2] However, before he could proceed he was besieged by the Avadh forces in his fort at Shahganj. Strong and vigilant pickets were established by the Avadh forces on the river Ghaghra, opposite Ayodhya. Though Rowcroft remained at Amorha, the Avadh forces began to muster their strength in their camp at Behra. The eastern part of the Faizabad district was entirely under the influence of the Palwars and of Kunwar Singh of Bihar (who was then approaching Azamgarh). On March 29, 1858, Lugard left Lucknow for Azamgarh by way of Sultanpur and Kunwar Singh had to retire southwards in the direction of

[1] *Fyzabad : A Gazetteer*, (1905), pp. 166-167

[2] *Freedom Struggle in U. P.*, Vol. II, p. 311

Ghazipur. This, however, did not weaken the position of the Avadh forces in Faizabad and Rowcroft was thrown back from Amorha and had to withdraw to Captainganj.[1]

After the battle of Nawabganj in June, 1858, Hope Grant proceeded to the relief of Man Singh who was still besieged in his fort by a strong Avadh force of about 20,000 people. By the end of July the Avadh forces abandoned the siege and left Shahganj. They divided themselves into three parties, one joined Begum Hazrat Mahal in Gonda, another went to Sultanpur and the third to Tanda. Tanda, Jalalpur and Akbarpur continued to remain the strong centre of the Avadh forces.

On October 11, Hope Grant marched from Lucknow and proceeded towards Tanda and three days later he reached Akbarpur. On the same day Colonel Simson and Major Raikes reached Jalalpur. Colonel Payne reached Silka and Man Singh, Bhadesa. The British forces held the line from Sultanpur (through Pratapgarh) to Allahabad and also from Sultanpur north to Faizabad to prevent the Avadh forces from entering the Sultanpur-Faizabad line into the Azamgarh district. Campbell began his operations by strengthening the Sultanpur position and detached Hope Grant, so that he could co-operate with a column advancing under Kelly from Azamgarh into Faizabad. Kelly was able to secure Akbarpur and then Tanda, where he halted on October 30, to guard Campbell's eastward flank during the ensuing operations. Raikes came upon some 4,000 Avadh forces in the act of crossing the Tons, but they retired into a jungle and their chief (Fazl-i-Ali) was also able to escape without being captured. Hope Grant returned to Sultanpur on October 23. Kelly was left in charge of Faizabad and was made responsible for the territory between Tanda and Sultanpur.[2] On the other flanks also the British were making headway.

After Beni Madho's escape from his fortress of Shankarpur, his troops were driven northwards across the Ghaghra through the west of these districts. Hope Grant followed in pursuit and reached Faizabad where 4,300 men were collected under Colonel Taylor. The Avadh forces were entrenched beyond the Ghaghra. The British effected the crossing on November 27, by a bridge

[1] *Fyzabad : A Gazetteer*, (1905), p. 167

[2] *Freedom Struggle in U. P.*, Vol. II, pp. 6-37; *Fyzabad : A Gazetteer*, (1905), p. 68

constructed under longrange fire by Captain Nicholson and drove their opponents into Gonda.[1]

On December 5, Campbell started from Lucknow with a very strong infantry division, a cavalry brigade and some 14 guns en route to Faizabad by way of Nawabganj (Bara Banki). Gradually by the end of the month the entire district submitted to the superior military resources of the British army.

Post-1857 Period

Like other districts of the State the history of Faizabad after the reoccupation is mainly a history of administrative changes and national awakening.

The year 1916 is memorable for the inauguration of the Home Rule League founded by Lokamanya Tilak and branches were also established at Faizabad and Ayodhya.

In 1919 the British Government passed the Rowlatt Act which did away with the ordinary legal procedure for authorising imprisonment only after trial. In protest Gandhiji organized a passive resistance movement and during his countrywide tour, came to Faizabad, Ayodhya and Tanda in 1920. A wave of unrest spread over many parts of the district and there were violent out-breaks in the Birhar pargana of the Tanda tahsil against the zamindars and the sympathisers of the British regime. A district Congress Committee was also formed in Faizabad in 1920.

The influence of the Khilafat Movement was also felt in the district in 1921. A meeting was held in Khaspur mohalla in Faizabad town which was attended by the Ali brothers and their mother. An office of the Khilafat Movement was established in the Chowk which was served by Hindus and Muslims alike.

Faizabad also took an active part in the Non-cooperation Movement and in the boycott of the courts, of foreign goods and the picketing of liquor shops

In 1921-22, what was known as the Kisan Movement spread in the Faizabad district specially in the Tanda and Akbarpur tahsils because of the ill-treatment of their tenants by the zamindars. The *kisans* of Faizabad co-operated with those of the Rae Bareli and Pratapgarh districts.

Jawaharlal Nehru also came to Faizabad in connection with this movement and addressed a large gathering of *kisans* at seve-

[1] *Ibid*, *Fyzabad : A Gazetteer* (1905), p. 68

ral places. In February, 1930, the Civil Disobedience Movement had gained so much ground in this district that the district officer of Faizabad was told to be very careful in case Jawaharlal Nehru or any other Congress leader visited these areas and that the movement should be suppressed as vigorously as possible.

Gandhiji's famous salt march to Dandi in 1930 was the signal for action on a large scale. In Faizabad salt was prepared in defiance of the law near the Clocktower in the Chowk and many persons were arrested for breaking the salt laws.

When Motilal Nehru died on February 7, 1931, a complete hartal was observed at Faizabad and satyagrah was offered when the government tried to ban this hartal.

On January 1, 1931, the working committee of the Congress adopted a resolution for the renewal of the Civil Disobedience Movement and the boycott of British goods. Jawaharlal Nehru started a countrywide campaign for this purpose and revisited Faizabad. On his arrival another *kisan* conference was held in the town.

The Civil Disobedience Movement dragged on till May, 1934, and in 1935 the Congress decided to work the reforms introduced by the India Act of 1935 by contesting the elections to be held under the Act, both for the State and Central Legislatures. In Faizabad the Congress won two seats out of three, the third seat going to the Muslim League. The Congress also celebrated its golden jubilee all over the country and a public meeting was held on December 28, 1935, in Akbarpur.

In 1938, a provincial conference was held in Ayodhya under the presidentship of Jawaharlal Nehru, Acharya Narendra Deva being the chairman of the reception committee. Thousands of *kisans* (peasants) attended this conference and a *khadi* exhibition was also organised on this occasion.

On the outbreak of the war in 1939, the Congress raised its voice against the recruitment of Indians for war service and meetings were held in Faizabad to publicise this stand.

The Gandhi Ashram at Raniwan (in Akbarpur), which was the centre of the *khadi* industry, was now suspected of anti-British activities and was searched many times. The workers of the Ashram assisted the Satyagrah movement. In October, 1940, a huge meeting was organized at Gosainganj which was addressed by Jawaharlal Nehru who was then touring the eastern districts of

the State with the avowed intention of stirring up agrarian discontent and strengthening the cause of satyagrah. Kamala Nehru Bhawan at Faizabad, a centre of the nationalist movement, stalwartly fostered and furthered satyagrah activities.

The Quit India Movement, launched on August 8, 1942, followed by the arrest of Gandhiji and other prominent Congressmen, brought about a complete lack of leadership resulting in violent uprisings. On August 10, the students of the local institutions in Faizabad marched round the city. The deputy commissioner had the schools closed and there was a general upheaval. On August 23, 1942, the village of Raje Sultanpur in Jahangiraganj Thana, areas in its vicinity and parts of the Azamgarh district made spirited demonstrations which were ruthlessly suppressed by the government. On August 28, 1942, trouble started on the southern side of Tanda between the Baskhari and Jalalpur police stations. In the villages of Para and Gaura Mohammadpur, incidents of cutting of telegraph wires between Jafarganj and the Malipur railway station were reported and many persons were arrested.

With the end of the war in 1945, political prisoners were released and in 1946 the general elections were held, the Congress emerging as the leading party and winning in Faizabad district two seats, the third once again going to the Muslim League. On July 1, 1947, the Indian Independence Bill was passed. The wheel had come full circle and India gained her independence on August 15, 1947

CHAPTER III

PEOPLE

Growth Of Population

Prior to the annexation of Avadh in 1856, no attempts seem to have been made to assess the population of the district but Donald Butter states in his book[1] that in 1839 the population was about 1,00,000 including 10,000 Musalmans. After the rising of 1857-58, the first enumeration of the population was made in 1869 but it was not based on scientific lines. The returns show that the population was 10,24,652 giving a density of 616 persons per square mile, a higher density than in any other district of Avadh except Bara Banki and Lucknow probably because of the presence of the towns of Faizabad and Ayodhya. The parganas of Haveli Avadh and Mangalsi showed the higher densities of about 1,044 and 800 respectively and in no pargana was the density less than 518. As a result of the first regular Settlement of 1878 the boundaries of the district were redrawn and its area reduced from 2,332 to 1,686 square miles. The parganas of Isauli, Aldemau and Sultanpur Baraunsa were transferred to district Sultanpur to which they still belong.

The decennial enumeration system was adopted in 1881 and registered an increase of 56,767 persons in the district, the total being 10,81,419 persons. The density also increased to 640 persons to the square mile, which in Avadh, surpassed that of Bara Banki and was next only to Lucknow. The slow increase in population may be ascribed to the famines of 1874 and 1877, intermittent epidemics of fever, cholera and plague and to the readjustment of boundaries in 1869 to the disadvantage of the district. According to the census of 1891 the population of the district was 12,16,959 with a density of 703·7 persons per square mile which showed an increase of 1,35,540 persons during a period of ten years, a rate which was surpassed only by Gonda among all the districts of Avadh. The figures of population for the district returned at the census of 1901 were 12,25,374 showing a slight increase of 8,415 over the previous census but as the returns included about 20,000 pilgrims who had come to Ayodhya from outside

[1] Butter, Donald : *Outlines of the Topography and Statistics of the Southern Districts of Oudh, and of the Cantonment of Sultanpur—Oudh* (1839), p. 123

the district to attend the Govind Duadashi fair on the eve of the census, in actuality there was a decrease of about 12,000 over the census of 1891. This state of affairs may be attributed to the famine of 1897, to emigration and several epidemics which had exacted their toll.[1]

The following table gives the variations of population in the district from 1901 to 1951 :

Census year	Population			Variation		
	Total	Rural	Urban	Total	Rural	Urban
1901	12,25,374	11,00,274	1,25,100	..	..	..
1911	11,54,109	10,59,156	94,953	−71,265 (−5·8)	−41,118 (−3·7)	−30,147 (−24·1)
1921	11,71,930	10,78,904	93,026	+17,821 (+1·5)	+19,748 (+1·9)	−1,927 (−2·0)
1931	12,04,789	10,96,547	1,08,242	+32,859 (+2·8)	+17,643 (+1·6)	+15,216 (+16·4)
1941	13,19,425	12,18,918	1,00,507	+1,14,636 (+9·5)	+1,22,371 (+11·2)	−7,735 (−7·1)
1951	14,81,796	13,45,010	1,36,786	+1,62,371 (+12·3)	+1,26,092 (+10·3)	+36,279 (+36·1)

These data show that during the twenty years from 1901-21, the population of the district recorded a decrease of 4·4 per cent while the decline in the whole State was to the extent of 4 per cent only. The rate of decrease was rather high during 1901-11 on account of the heavy mortality due to plague and the emigration of people from the district.

Since 1921 there has been a steady increase in the population of the district, which has risen by 26·1 per cent during a span of 30 years (up to 1951). The steady influx of people from the rural to the urban areas in quest of employment along with immigrants from East and West Pakistan following the partition of India

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[1] This account of the population relating to the period prior to 1901 is based on *Fyzabad : A Gazetteer* (1905) pp. 53-55, 110. However, the figures relating to the census of 1869 do not tally with the *Fyzabad Settlement Report* (1880), p 29 and Appendix No. III

contributed largely to the extraordinary increase of the urban population during 1941-51 by as much as 36·1 per cent.

The following table shows the break up of the total population (male and female) of the towns of the district in the year 1951 :

Town	Tahsil	Number of persons	Male	Female
Faizabad-cum-Ayodhya	Faizabad	82,498	46,281	36,217
Tanda	Tanda	29,288	15,282	14,006
Jalalpur	Akbarpur	9,001	4,683	4,318
Akbarpur	Akbarpur	8,206	4,455	3,751
Bhadarsa	Faizabad	3,980	2,007	1,973
Gosainganj	Faizabad	3,813	2,081	1,732

Population according to Tahsils

Though the district of Faizabad is thirty-fourth in order of area it is fifteenth in respect of population in the State. The population of the district in 1951 was 14,81,796 comprising 7,52,136 men and 7,29,660 women, the density per square mile being 870 which was much higher than the State figure of 557. The density in the urban area was 5,261 to the square mile, being comparatively higher due to the presence of towns like Faizabad, Ayodhya, Tanda, Jalalpur and Akbarpur. The density in the rural area was 802.

The tahsil of Akbarpur is more densely populated than the other tahsils, the density of its urban area to the square mile being 17,207 and that of the rural area 786.

The population of the tahsils according to sex at the last census was as follows :

POPULATION

Tahsil	Number of persons			Male			Female		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
District (total) ..	14,81,796	13,45,010	1,36,786	7,52,136	6,77,347	74,789	7,29,660	6,67,663	61,997
Akbarpur ..	4,41,190	4,23,983	17,207	2,23,514	2,14,376	9,138	2,17,676	2,09,607	8,069
Bikapur ..	3,49,437	3,49,437	..	1,73,944	1,73,944	..	1,75,493	1,75,493	..
Faizabad ..	3,66,577	2,76,286	90,291	1,90,200	1,39,831	50,369	1,76,377	1,36,455	39,922
Tanda ..	3,24,592	2,95,304	29,288	1,64,478	1,49,196	15,282	1,60,114	1,46,108	14,006

Emigration and Immigration

There has not been any large scale migration from or to this district as established by the fact that according to the census of 1951, a percentage of 93·1 of the district population was born in the district itself, 6·1 in other districts, 0·3 in other parts of India and 0·5 in other countries.

Most of the families in this district have been living here for a long time but during the partition of the country in 1947, a larger number of displaced persons came to Faizabad to settle down here permanently than the Muslims who left Faizabad for Pakistan.

It is said that some families migrated to Burma and the West Indies in the beginning of this century in the hope of finding better opportunities, but due to the Second World War, 1,338 persons returned from Burma to this district up till 1951, the majority belonging to tahsil Bikapur and returning to their ancestral homes.

Marriages mainly account for inter-district migrations especially of brides, which is borne out by the fact that in 1951, of 90,488 immigrants, 71,682 were women. People have also emigrated to other places in search of employment or have been transferred being in government service. A large number of men also leaves the district on recruitment to the army.

The pressure on land in the villages due to the rapid expansion of families and the lack of opportunities for certain types of employment have been responsible for the process of urbanisation. The Masodha Sugar Mills (near Faizabad town) employ casual labourers only in the season who return to the village or take up some other employment thereafter. Ayodhya also attracts pilgrims and religious devotees.

In 1951, the number of immigrants from other States was 3,942 of which 2,191 came from Bihar and 746 from Panjab. Most of the Bihar immigrants came with their families to seek employment as domestic servants or factory workers.

Distribution between Urban and Rural Areas

The district is mainly agricultural and 13,45,010 persons or 90·8 per cent of the total population of 14,81,796 lived in the rural areas and only 1,36,786 or 9·2 per cent in the urban (census of 1951). There were 2,737 villages with 10,700 hamlets. The average population per inhabited village worked out to 491 and that of a hamlet to 126. The majority of the rural population

(58·4 per cent) is found in villages with a population of 500 to 2,000, in small villages with a population below 500 it is 32·1 per cent and only 9·5 per cent in larger villages with a population between 2,000 and 5,000.

There is a variation in the number of inhabitants in towns as well. 77·4 per cent of the total urban population lives in towns having a population above 20,000, Faizabad-cum-Ayodhya and Tanda being the only such towns.

Towns like Akbarpur and Jalalpur, which have a population ranging between 5,000 and 10,000 and Bhadarsa and Gosainganj, which have a population below 5,000, are inhabited by 16·9 and 5·7 per cent respectively of the total urban population. All the towns of the district (except Bhadarsa) have added considerably to their strength in population since 1941. The increase in Faizabad town has been 43·1 per cent and Tanda and Jalalpur recorded an increase of 12·1 per cent and 300·6 per cent respectively. The population of Bhadarsa has, however, decreased by 4·6 per cent during the decade 1941-51

Displaced Persons

Consequent upon the partition of the country in 1947 some Muslim families (mostly of the poorer classes) migrated to Pakistan but a proportionately larger number of persons came to the district from West Pakistan and settled down in the town in search of employment or business. Their number was 5,311 (2,706 men and 2,605 women) and they were generally city people with experience of trade and only a few of them went to the villages but not being agriculturists or not finding land for cultivation, they did not take to agriculture and so set themselves up as small traders. The Government extended various facilities to rehabilitate these people, which included technical and vocational training and loans to the order of 3 lakhs of rupees to set them up in trade and commerce. A loan was granted to the Municipal Board of Faizabad-cum-Ayodhya for the construction of a market of pakka shops which on completion have been allotted to them on reasonable rents. Compensation and rehabilitation grants are being given to them since 1954 against their verified claims.

Language

The common language of the district, as in the rest of Avadh, has been described as Avadhi, a form of eastern Hindi. Faizabad is more rural than Lucknow and when travelling eastwards from Lucknow, slight variations can be observed in the language

spoken by the common people. It is only in the eastern part of the district that an admixture of western Bhojpuri is found. The word Avadhi (and its synonym Kosali) refers to the language spoken by the people in Avadh (or Kosala, which was its ancient name). There are local variations from district to district even in the region where Avadhi is spoken, but one important feature of this language, as far as Faizabad is concerned, is that it has been the language of literature as well and it was in this language that Tulsidas wrote his immortal work—the *Ramacharitmanasa* which is recited even by illiterate people in the villages. Referring to this dialect Grierson has observed, "It is the vernacular of the country in which the hero Ramchandra was born; and the Jain apostle Mahavir used an early form of it to convey his teachings to his disciples. A development of the Prakrit of that tract, Ardha-Magadhi, hence became the sacred language of the Jains, and its modern successor, Hindi, through the influence of a great poetical genius, became the medium for celebrating the gestes of Ram."[1]

Being associated with Rama, the ancient city of Ayodhya attracted a number of saints who wrote devotional poetry in this language. It was estimated by Grierson that in 1904, when he made his survey, the number of persons speaking Avadhi in the district of Faizabad was 9,25,000 and of those who spoke western Bhojpuri, 2,50,000. The Muslims who live in the rural areas speak Avadhi like their Hindu neighbours and indeed it is difficult to distinguish a Muslim from a Hindu simply on account of his language. With the expansion of education people have begun to speak an admixture of Khari Boli and Urdu but even they use Avadhi in their homes. Although Faizabad has been the seat of the early Nawabs of Avadh the influence of Urdu did not succeed in penetrating the villages. It is only in the urban areas mainly of Faizabad, Tanda and Akbarpur that Urdu, in a rather Persianised form, is spoken by a certain section of the Muslims and a few educated Hindus. But the general language of the urban area really is nothing but Khari Boli interspersed with a few Urdu, Persian, Sanskrit or English words, according to the cultural or social background of the speaker.

Avadhi is usually written in the Devanagri script and at times it has been known to have been written in Kaithi. For Urdu the Persian script is in use. The immigrants like the Panjabis and Sindhis have brought in the scripts of their own languages with them.

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[1] Grierson, G. A.: *Linguistic Survey of India*, Vol. I, Part I, p. 158

The number of Panjabi and Sindhi speaking persons was 2,180 and 2,174 respectively in 1951. There is a small number of persons belonging to other parts of India who have settled in Ayodhya and use their own language in their family circles, but as a common means of intercourse with the local residents, they use Khari Boli. English is also in use in the district though only by a few people.

Persian was the official language of the court of Avadh and was later replaced by a highly Persianised form of Urdu in which the records of the Nawabs were maintained. The British introduced English as the official language but many records in subordinate offices continued to be kept in Urdu. Hindi is now the official language of the State and is being used progressively and in fact in many offices it is the only language in use.

According to the census of 1951 over 96·66 per cent of the people returned Hindi, Hindustani or Urdu as their mother-tongue. Of the 14·8 lakhs of people in the district only 3,041 or 0·2 per cent were bilingual (in an Indian language). Those whose mother-tongue is other than Hindi, Hindustani or Urdu are generally the immigrants who are able to speak any of these as a subsidiary language. Those returning Hindi, Hindustani or Urdu as a secondary language were 2,887 or 94·4 per cent of those who were bilingual in some Indian language.

The following table gives relevant particulars:

Language	Total number of persons speaking the language
Hindi	13,26,721
Hindustani	92,299
Urdu	57,740
Panjabi	2,180
Sindhi	2,174
Bengali	414
Marathi	152
Nepali	79
Tamil	13
Gujarati	11
Marwari	9
Burmese	4

Religion and Caste

The distribution of population according to religion (based on the census of 1951) is as follows:

Tract	Total population	Hindus	Sikhs	Jains	Buddhis-ts	Zoroas-trians	Muslims	Christians
District (total)	14,81,796	13,19,841 (89·7%)	1,476 (·09%)	40 (·003%)	3 (·0002%)	8 (·0006%)	1,60,005 (10·81%)	423 (·03%)
Rural (total)	13,45,010	12,31,756	161	..	..	..	1,13,035	58
Tahsil Akbarpur (rural)	4,23,983	3,90,926	26	..	..	..	32,985	46
Tahsil Bikapur (rural)	3,49,437	3,27,436	32	..	..	..	21,968	1
Tahsil Faizabad (rural)	2,76,286	2,51.321	77	..	..	..	24,877	11
Tahsil Tanda (rural)	2,95,304	2,62,073	26	..	..	..	33,205	..
Urban (total)	1,36,786	88,085	1,315	40	3	8	46,970	365
Urban (non-city)	54,288	24,060	233	..	..	..	29,972	23
Faizabad (city)	82,498	64,025	1,082	40	3	8	16,998	342

The Hindus are in a majority both in urban (6·7 per cent) and rural (93·3 per cent) areas. The Muslims are concentrated mainly in the villages where 70·6 per cent of the total Muslim population of the district lives. In the urban areas they live mainly in the towns of Faizabad, Tanda, Akbarpur and Jalalpur. The Sikhs, Jains, Parsis, Buddhists, Christians (86·3 per cent) and Sikhs (89·09 per cent) live mostly in urban areas. There are no Jains, Buddhists and Parsis in the villages.

Scheduled Castes

In 1951 the number of persons belonging to the Scheduled Castes was 2,54,926 and their distribution according to tahsils was as follows:

District (total)	..	2,94,426
Rural (total)	..	2,87,221
Tahsil Akbarpur (rural)	..	1,06,453
Tahsil Bikapur (rural)	..	46,311
Tahsil Faizabad (rural)	..	51,223
Tahsil Tanda (rural)	..	83,234
Urban (total)	..	7,205
Urban (non-city)	..	3,222
Faizabad (city)	..	3,983

The vast majority of the members of the Scheduled Castes live in villages. According to the first count of the census of 1951 about 2,70,000 persons or 92·8 per cent of the total rural population of this group was found to be engaged in agricultural pursuits either as small cultivators or labourers, the remaining 7·2 per cent being engaged in commerce, transport and other miscellaneous occupations. There are no Scheduled Tribes in the district.

Principal Communities

All the castes and their sub-divisions among the Hindus and the divisions and the sub-divisions in the Muslim community found in other districts of Uttar Pradesh are found also in this district. Sometimes the sub-divisions of a caste may differ in name but all of them form an integral part of the Hindu community and are intimately connected socially and by marriage with counterpart castes and sub-castes in the neighbouring districts. The Government does not now officially recognise castes and their sub-divisions and for any estimate of the numerical positions of the various castes and

sub-castes in the district the latest official authority is the census of 1931.

According to the report of the third Settlement (1942) the Muslims held only 5·9 per cent of the total cultivated area in the district, the Brahmanas 22·7 per cent, the Thakurs (Kshatriyas) 19·9 per cent, the Kurmis had 9·00 per cent, the Ahirs 8·6 per cent and 26·5 per cent was with others.

Hindus—Traditionally the principal castes among the Hindus are the Sudras, the Vaishs, the Kshatriyas and the Brahmanas. In this district the principal sub-castes among the Brahmanas are the Saryupari, the Kanyakubja and the Sakaldvipi, who are generally orthodox in the matter of food and certain religious and social practices. The Saryupari form the majority and are closely allied to the Kanyakubja, but form a separate entity and intermarry only among themselves as also do the Kanyakubjas and the Sakaldvipis. All these 3 groups are endogamous as far as marriage in the sub-caste is concerned but exogamous in respect of marriage within the same *gotra*.

The Kshatriyas (or the Rajputs) of the district belong to different clans such as the Palwars in the east, the Bachhgotis, the Rajkumars and Gargabansis in the south and central parts of the district and the Bais, Bisens and Chauhans in the western parganas adjoining the district of Rae Bareli across the Gomati. The Suryavanshis have settled in the Faizabad and Akbarpur tahsils, the Chandels in Mijhaura and Tanda, the Barwars in Haveli Avadh and the Panwars in Akbarpur and Tanda. Both the Brahmanas and the Kshatriyas, as in other districts of the neighbourhood, eschew the plough and though doing all other types of agricultural work, employ either Pasis or people of some other caste to plough their fields.

The land-owning classes in the district were the Brahmanas and the Kshatriyas (particularly the latter) who on account of their caste were given a concession of about 25 per cent in rent.

In the days of the East India Company members of both these castes found extensive employment in the army but with the change of times, the Brahmanas, who are generally educated, have taken up professions like teaching, law, medicine and have gone into the services.

The Vaishs are a business people and mostly engage in trade, commerce and money-lending and in rural areas some of them in the past also acquired zamindaris. The Vaish community, and

to some extent the Khattris, still occupy a prominent place in trade, money-lending and business. In Tanda the business of financing the handloom industry is carried on by them. As with the other communities, many of the educated Vaishs have now taken up the learned professions and have gone into the services.

The Kayasths have a long history in Faizabad where they belong mostly to the Srivastava sub-caste. Many of the revenue ministers of the Nawabs of Avadh belonged to this community. They are generally educated people and usually find employment in the learned professions and services.

Among the Sudras there are a number of occupational groups which have now been stabilised as castes, such as the Ahirs, Kurmis, Muraos, Kahars, Kumhars, Dhobis, Nais, Barais, Luniyas, Lohars, Barhais, Gadarias, Telis, Kalwars, Tambolis, Bharbhujas (or Bhurjis), Gorias, Fakirs, Koris, Sunars, etc. These castes observe the same rigid rules of orthodoxy as the higher castes and form separate groups, marrying only within their own castes and refraining from marriage in the same *gotra* within prohibited degrees of consanguinity.

The Muraos and the Kurmis are sturdy people and are excellent cultivators. In fact, the cultivation of crops like poppy, sugar-cane and vegetables are mainly carried on by these two communities. Being very industrious they could afford to pay a higher rate of rent for their land extracting a much greater profit from their cultivation than others.

The Ahirs generally tend cattle and sell milk and milk products. They are hard-working, sturdy and good cultivators.

At one time the Luniyas as indicated by their name exclusively carried on the manufacture of salt but now as Government has taken over this industry, these people have become cultivators and field labourers and have taken to the digging of earth and the constructing of non-masonry wells.

The Barais devote themselves to the cultivation of and trade in pan (betel leaf).

The rest of the above mentioned castes follow their customary vocations, Kahars usually scrub kitchen utensils, Nais are barbers, Barhais are carpenters, Gadarias are shepherds, Kalwars are liquor sellers and the names of the rest denote their occupations—Kumhars are potters, Dhobis are washermen, Lohars are ironsmiths, Gorias are fishermen, Koris are (Hindu) weavers,

Telis are oilmen, Tambolis are sellers of pan (betel leaf), Bharbhujas roast (or parch) and sell grain and nuts and Sunars are goldsmiths and silversmiths. In regard to marriage, food and other intercaste relations, these people also have their rigid rules of conduct. Many of these castes have their own caste organisations or caste *panchayats* which decide questions relating to breaches of their social laws and customs.

Scheduled Castes—The Scheduled Castes formed 17.22 per cent of the total population of the district according to the census of 1951. Among them the Chamars (Sanskrit *charma*, leather and *kar*, worker) form the largest community. The tahsils of Tanda and Akbarpur have more members of this caste than the western parts of the district. They are also small cultivators and like the Pasis (Sanskrit *pashika*, bird catcher) are employed as ploughmen and generally help in cultivating the lands of the Brahmana and Kshatriya farmers who by their caste rules are not permitted to touch the plough. The Pasis also have a long history. During the days of the Nawabs of Avadh they were employed in the army as bowmen or in the artillery. Besides working as agricultural labourers or tending cattle, they used to be employed as village watchmen or chowkidars. A sub-caste of the Pasis, the Tarmali, follows the occupation of extracting *tari* (toddy) from the toddy palm. After the promulgation of the Untouchability (Offences) Act of 1955, the traditional restrictions imposed on these castes have been relaxed considerably and they can enjoy all the privileges so far denied to them.

Muslims—The Muslims form only 10.81 per cent of the total population of the district and live mostly in the rural areas although the towns of Bhadarsa, Tanda, Pirpur, Lorepur, Akbarpur, Jalalpur and Faizabad also have large Muslim populations. Those Hindus who were converted to Islam brought many of the customs of their castes with them and in practice came to form exclusive groups and it is very uncommon for a Saiyid to marry into a family of a Momin Ansar.

The principal communities are the Saiyids, the Bhale Sultans, the Momin Ansars (the community of weavers) and other occupational communities which correspond more or less to their counterparts among the Hindus. The Saiyids, having had a long association with the Muslim ruling families, generally belong to the Shia sect of Islam. They were either land-owners or were in the employment of the State and generally followed literary or religious avocations. They mostly live in the towns of Faizabad, Tanda and Akbarpur.

The descendants of the mediaeval Pathans and Mughals claim that their ancestors came and settled down here, and intermarriages between the two are very common.

Many of the Muslims are Rajput converts and hail from the Bisen, Chauhan, Bais, Sakarwar, Panwar, and Bhale Sultan clans. They are mainly agriculturists and the members of the last named group are to be found in the western part of the district in the parganas of Khandasa and Mangalsi adjoining their main habitation in tahsil Musafirkhana (district Sultanpur).

As the weaving industry in this district has been in the hands of the Momin Ansars for a very long time, this community has gained numerical strength. Those who do not follow the occupation of weaving take to agriculture and other trades. Formerly these weavers were known as Julahas but now they call themselves Momin Ansars. They are considered to be backward in education and economic status. The principal areas where they are concentrated are the parganas of Akbarpur, Tanda, Jalalpur and Iltifatganj. Closely allied are the Behnas and Dhuniyas, both occupational castes mainly engaged in cotton-carding. Those who are engaged in selling meat are called Chikwas. Like the Behnas and Dhuniyas they are spread out throughout the district.

In its original sense the term Shaikh denoted a chief and was applied to the descendants of the early Caliphs. In India it has come to be used for persons of high status. Now the term is applied to a number of Muslims who do not fall within any particular category and have no real title to it.

Religious Beliefs

The main religions practised in the district are Hinduism, Islam, Sikhism, Christianity and Jainism.

Hindus—The Hindus of this district are generally orthodox in their religious practices and worship the Hindu avatars and deities. Rama, who was born in Ayodhya, is worshipped with special devotion along with his consort Sita and Hanuman, his ardent devotee. According to tradition Ayodhya has been the capital of many great kings like Manu, Ikshvaku, Mandhata, Dashratha and Rama, names which give lustre to the race of the Suryavanshis. Being the chief place of pilgrimage for the worshippers of Rama, it has an all India importance as its numerous temples attract pilgrims from all over the country. The celebrated epic of Tulsi-

das, the *Ramacharitmanasa*, which depicts the life and career of Rama is one of the most popular religious books in the district as elsewhere in the country and is venerated and recited as a veritable scripture. The people in the villages also worship their local gods and goddesses (particularly those supposed to exercise a malevolent influence) and perform ceremonies to propitiate them.

Muslims—The orthodox Muslims follow the usual tenets of Islam though in the villages many who were converted from Hinduism still observe some practices resembling those of the Hindus. The well-known religious functions of the Muslims are the two Ids and Muharram. There are a number of tombs of Muslim saints where *urs* are held which are attended by Muslims and by some Hindus also. Muharram is of special significance for the Shias when they hold religious gatherings (*majlises*) for 10 days.

Ayodhya is sacred to the Jains and there are several Jain temples here, which were erected at different times by members of this faith. Adinath, the founder of the Jain religion, and four of the other twenty-three *tirthankars* were born in Ayodhya and one in Raunahi. Buddhists also regard Ayodhya as one of their sacred places as the Buddha is said to have visited it; it also became the seat of a *vihar* though in 1951 there were only 3 Buddhists in the district. There are also some Sikhs, Christians and Parsis in the district and there is a place in Ayodhya, Brahma Kunda near Sumitraghat, which has become a place of Sikh worship as it is believed that Guru Nanak stayed here for some time and had a vision of Brahma. The majority of Christians in the district live in the town of Faizabad and so do the Parsis.

Religious Practices

For the Hindus the main religious practices are those enjoined by the *Sastras* (scriptures) and observed by the orthodox. There are, however, local variations and variations also from family to family in their observances. The castes other than the Brahmana, Kshatriya and Vaish have added many rites and rituals to these practices.

It is interesting to note that a number of *akharas* (orders) have their centres in Ayodhya where their *mahants* (pontiffs) live although their establishments are maintained by their followers who live in different parts of the country. These *akharas* are in fact monastic orders with rigid discipline and procedures and

belong to the Ramanuj sect of the Vaishnavas. The general term for these Vaishnava sadhus is Bairagi and they are said to be ascetics who have renounced the world. The chief orders are the Digambaris, Nirbanis, Nirmohis, Khakis, Niralambis, Santokhis and Mahanirbanis.

These are grouped into three *anis* (spearheads), the Nirbani *ani* comprising the Nirbani, the Niralambi, the Khaki *akharas*, the Digambari *ani* comprising the *akhara* of the same name and the Nirmohi *ani* being made up of the remaining three *akharas*. When all the *akharas* go out in procession the Nirbani *ani* leads it, followed by the Digambari and Nirmohi *anis*. Each *akhara* has its own distinctive flag.

These ascetics resolved to save their religion from the aggression of the Muslim rulers and in consequence Balananda (a sadhu of the Ramanuj sect) organised 7 *akharas* in Jaipur which spread out from there to different religious places.

The establishment of these religious orders in Ayodhya goes back about 400 years. Among the followers of Shankaracharya there were certain Gosains who came to Ayodhya and made the site of the present Hanumangarhi their abode. They were worshippers of Bhairav and were very inimical to the Vaishnavas, even killing these religious antagonists of theirs when opportunity offered. At the instance of Shatrughna Swami (a Vaishnava sadhu), the chiefs of these *akharas* came to Ayodhya and drove out these Gosains and established themselves instead.

The social and religious achievements of these religious sects are also important. They maintained a large number of temples, constructed new ones and protected those that already existed. They preached equality of all castes in matters of worship and as a consequence even the people of the Scheduled Castes built temples.

The Digambaris are scantily clad sadhus and their sect is said to have been founded about 250 years ago by Balram Das who built a temple in Ayodhya. The followers of this order are few in number.

The Nirbanis (aspirants for liberation) live in Hanumangarhi and are a numerically strong group but the number of resident disciples does not exceed 200. They are divided into four *thoks* or *pattis* (categories) which go by the names of Hardwari, Basantia, Ujainia and Sagaria, each with its own *mahant*, and are under the chief *mahant* of the order who is chosen

by common consent and occupies the *gaddi* (or pontifical seat) in Hanumangarhi. They are wealthy people and own revenue-free lands in Faizabad, Gonda, Basti, Pratapgarh and Shahjahanpur. Some of them are money-lenders also but the main sources of their income are the offerings made by the pilgrims.

The Nirmohi claim spiritual descent from Govinddas of Jaipur. They formerly held the Janmasthan temple in Ramkot but on the occupation of a portion of this temple by the Muslims they moved to Ram Ghat. Subsequently, on a dispute of succession, a small number of this sect left Ram Ghat and settled in Guptar Ghat. The offerings of the temples go to maintain these sadhus and the branch at Guptar Ghat owns some revenue-free lands in Basti, Mankapur and Khurdabad. The word Nirmohi literally means 'free from attachment'.

The Khaki *akhara* was established in the days of Shuja-ud-daula by Dayaram who came from Chitrakut and built a temple in Ayodhya. The followers are said to have always kept themselves ash-besmeared but this practice is not strictly followed now. The *akhara* now comprises thirty-two groups, the more notable being that of the *Katharachaks* who recite stories usually from the epics or the *Puranas*. They worship Rama and Hanuman with great devotion and lead a well-regulated religious life.

The order called Niralambi was founded by Birmal Das of Kotah who came to Ayodhya in the days of Shuja-ud-daula and built a temple which was abandoned later. One of his successors (Narsingh Das) erected a new temple and at present the Niralambis live near Ram Ghat. The fraternity is a small one and depends solely on the offerings of pilgrims. The term Niralambi literally means one who does not rely on any extraneous support.

The Santokhis are a small group and do not possess large properties. The *akhara* was founded during the reign of Safdar Jang by Rati Ram of Jaipur. The temple built by him was abandoned sometime after its erection and another temple was built on the site by Nidhi Singh, an influential Kalwar in the days of Wajid Ali Shah. After this, Kaushal Das of this sect returned to Ayodhya and his successor, Ramkrishna Das, built the present temple (near the Sri Ram Hospital). The name of the sect denotes the quality of *santosh* (contentment).

The Mahanirbanis (great aspirants for liberation) are zealous devotees of God and worship without asking for favours either in this world or the next. The founder was Purushottam

Das who came to Ayodhya from Kotah-Bundi in the reign of Shuja-ud-daula and built a temple. The followers are mostly itinerant mendicants and only a small number resides at Ram Ghat.

In addition to the observance of purely religious festivals, the Hindus celebrate the sixteen *sanskars* (sacraments) such as *chhathi*, *annaprasan*, *mundan*, *yajnopavit*, *vivah*, *antyesthi*, etc. There are also other social and religious ceremonies such as *grihapravesh* (first entry into a new house), *nandi mukh shradha* and *brahma bhoj* when Brahmana priests are offered food. The *katha* (story) of Satyanarayana is common among Hindus and is held in the home as a kind of thanksgiving after every major event in the family or to earn merit in the world hereafter.

A form of the *kathas* is the *ramarcha* in which all the names and virtues of Rama are recited. *Kirtan-mandals* organise recitations in praise of Rama and Krishna, the usual form being the repetition of their names by the devotees. In the *Ramadhun* (which was made popular by Mahatma Gandhi) the audience chants prayers in the form of a refrain accompanied by musical instruments, like the *dholak* (small drum) and *majira* (cymbals). In the villages, the women sing devotional songs with or without musical accompaniment. In fact women often exhibit greater devotion than men and have songs to suit all religious and secular occasions. To them a journey to Ayodhya, a bath in the Saryu and a visit to the temple is not only a fulfilment of their religious needs but a very welcome diversion from a life of routine and drudgery.

The *sraddha* (ceremony for the propitiation of the dead) is observed on the *tithi* (date according to the Indian month) of the death of an ancestor. The Hindus believe that the spirits of the ancestors visit, on the *tithi* of their death, the homes of the descendants in the dark fortnight of Asvina.

Festivals

Of the Hindus- The festivals of special significance in the district are Ramnaumi, Sravana Jhula and Kartikasnan and they are occasions on which large fairs are held in Ayodhya.

Ramnaumi (the birthday of Rama) falls on the ninth day of the bright fortnight of Chaitra when people from all parts of the country gather on the banks of the Saryu, the estimated number being about 4 lakhs. After bathing in the Saryu they visit the temples of Janmasthan, Kanak Bhavan and Hanumangarhi which are specially illuminated. The birth of Rama is celebrated at midnight when Ayodhya is filled with the sound of conches and

bells. The birthday celebrations of Sita, the consort of Rama, are observed on the ninth day of the bright fortnight of Vaisakha when temples are decorated and illuminated.

The Jhula celebrations commence with the third day of the second half of Sravana and last till the end of the month. The images of the deities (specially of Rama, Lakshman and Sita) are swung in swings in the temples and are taken to Maniparvata where a big gathering joins in swinging these idols in swings hung from the branches of trees after which they are brought back to their temples which are decorated and illuminated.

On the occasion of Kartikasnan lakhs of pilgrims take a dip in the Saryu and the more orthodox make a full month's sojourn in Ayodhya, going the rounds of temples and circumambulating the town.

On the night of the *ekadasi* (eleventh day) of Bhadra people take the images of Rama and Sita out on the river in beautifully illuminated boats fervently reciting religious songs. This ceremony is called *Jalvihar*.

The Ramlila (which depicts the events of the life of Rama in dramatic form) is held at various places in the month of Asvina but the notable celebrations are at Rajdwara and Lakshman Qila in Ayodhya. On the last day the effigy of Ravana is burnt in the presence of a large gathering. On the fifth day of the second half of Agrahayana the marriage of Rama and Sita is celebrated when the temples of Rajsadan, Swargadwar, Kanak Bhavan and Tulsi Chaura are beautifully decorated.

During Navratri (of Chaitra and Asvina) the *Ramacharitmanasa* of Tulsidas is read and recited in the temples and homes of the devotees.

The festivals connected with the life of Krishna are Krishna Janmashtmi and Annakut, both of equal importance in the district. The former celebrates his birth (in the month of Bhadra) when the devotees keep a fast which is broken at midnight when the god is supposed to have been born. People arrange *jhankis* in their homes and temples where an idol of Krishna is swung in a beautifully decorated cradle. The Annakut is observed on the night of Govardhan Puja (in Kartika). A huge gathering offers its prayers in the temples, especially in the Rajsadan and the Amawan temples of Ayodhya.

The Hanumat Jayanti, celebrating the occasion of Hanuman's birth, is observed with great enthusiasm in Hanumangarhi

on the fourteenth day of the dark fortnight of Kartika, when a large gathering recites devotional songs and worships Hanuman.

Shivaratri is celebrated in honour of Siva. People fast and processions are taken out from the Nageshwarnath, Rajsadan and Kubernath Mahadeva temples, which are illuminated.

The Durga Puja celebration in Ayodhya is notable at three places, Rajsadan, Sri Narayan Ashram and Sri Ambaji Rinmochanghat where the images of Durga are decorated and the devotees offer prayers and *prasad* is distributed. On Nagpanchami (the fifth day in the bright half of Sravana) thousands of people take a bath at the Lakshmanghat.

Other Hindu festivals like Holi, Divali, Dasehra, Rakshabandhan, Bhaiyaduij, etc., are also celebrated in the district as everywhere else in the State.

Ayodhya is perhaps the most noted place in northern India where *parikramas* are undertaken by Hindu pilgrims. These are circumambulations of important religious places and are of varying durations, the shortest being the *antargrahi parikrama* which has to be completed within a day. After taking a dip in the Saryu, the devotee commences the *parikrama* from the Nageshwarnath temple and passing through Ram Ghat, Sitakund, Maniparvata and Brahma Kund it is terminated at Kanak Bhavan. Then there is the *panchkoshi parikrama*, a circuit of ten miles, which touches Chakratirtha, Naya Ghat, Ram Ghat, Sarjubagh, Holkara-ka-pura, Dashrath Kund, Jogiana, Ranopali, Jalpa Nala and Mahtab Bagh. On the way the people pay homage to the deities in the shrines which are situated on the route. At the end of the *parikrama* at Chakratirtha, they again have a dip in the sacred

The *Chaturdashkosi parikrama* constitutes a circular journey of 28 miles made once a year on the occasion of Akshainaumi (in Kartika) by about 2 lakhs of persons who complete the *parikrama* within 24 hours. Some people undertake a *parikrama* of 168 miles which includes some portions of the Gonda district. It commences on Ramnaumi and is completed after a month on Jankinaumi in Vaisakha. But as the journey is long, few people undertake this pilgrimage. Other important fairs of the district are the big *mela* of Suraj Kund, that at Darshannagar and the Chharion-ka-mela.

Of the Muslims—The Muslims, like their co-religionists in other places, observe the festivals of Id-ul-fitr, Id-ul-zuha, Ramzan, Bara-wafat, Shab-e-barat and Muharram.

Special significance is attached to the celebration of Muharram in the towns of Faizabad, Akbarpur and Tanda specially by the Shias. It is the anniversary of Imam Husain whose death at Karbala is one of the most tragic events in the history of Islam. The Muslim year begins with the first day of the month of Muharram which the tragedy of Karbala has converted into a month of mourning. The Mehndi celebration is held on the seventh day of this month and attracts thousands of spectators from far and near. On this occasion a procession is taken out which starts from the *maqbara* (tomb) of Bahu Begum and terminates at the *imambara* of Shuja-ud-daula. These buildings are profusely illuminated at night and are visited by thousands of people (Muslims and Hindus). On the 9th of Muharram also the *imambara, maqbara* and Gulab Bari are illuminated. On the 10th day *tazias* are taken out in procession through the city and are buried in the *karbala*. The forty days mourning concludes on Chehallum when a procession is also taken out which starts from the *imambara* and terminates at the *maqbara*. Muslims also celebrate annually the *urs* at the tombs of some well known saints and even at Gulab Bari, the tomb of Shuja-ud-daula who died in Faizabad and is buried there. This *urs* is held on the 23rd day of the Muslim month Ziqad. The *urs* at the tomb of Shah Makhdum Ashraf in Rasulpur (tahsil Tanda) attracts about 30,000 persons though the gathering on any one day seldom exceeds 5,000. As no special day is fixed for the *urs* people come and pay homage at the tomb any day during the month of Agrahayana.

The shrine of Shah Ramzan is situated in tahsil Akbarpur and an *urs* and a fair are held there in the month of Ramzan. Other religious gatherings of the Muslims take place in Tanda in honour of Shaikh Harun and at Bhiaon in pargana Birhar in honour of Miran Saheb or Saiyid Masud, an early Arab immigrant.

Social Life

Social life in villages has undergone considerable change. The village is no longer a self-contained and compact unit. In the past the *panchayat* of elders decided all matters affecting the village. In course of time this system gradually deteriorated with the impact of political, administrative and economic changes which followed in the wake of different rulers. At present there is not much of community life in the villages and an effort is being made, through education and propaganda, to make the village the basic unit of development and self-government.

The caste *panchayats* still exercise some control in the matter of social behaviour but there is a growing tendency in individuals to disregard the mandates and decisions of these caste *panchayats*.

The factors of caste or age as determining social status are fast disappearing and education, social influence and in particular wealth, have now become the prime determinants.

The changes are more marked in the case of the Hindu undivided family, which is disintegrating under the stress of economic forces and the demands of modern life. There is thus a constant movement of population from the village to the town, the younger and more active forsaking the village in search of employment and leaving the older generation to look after the cultivation of the small family holding.

There is no undivided family system among the Muslims and though they may have joint cultivation they, like the Hindus, are also becoming subject to the lure of towns and cities. Even after the capital of the Nawabs of Avadh had been moved to Lucknow from Faizabad, it continued to be the jagir of Bahu Begum who maintained the traditions and atmosphere of the royal court till her death in 1815. The Raja of Ayodhya and some of the talukdars, who were very influential and rich, played an important part in the life of the times during the reigns of the later kings of Avadh. Although Faizabad did not develop that pattern and culture which Lucknow boasted under the Nawabs and was never a metropolitan town, a few Muslim families in Faizabad and the bigger Muslim talukdars in the rural areas did keep up the traditions associated with the kings of Avadh. Moreover people and pilgrims from all parts of the country continued to visit Ayodhya as ever thus keeping it in constant contact with distant places and saving it from isolation.

As for the gulf between the caste Hindus and the Scheduled Castes, it is being narrowed down with the spread of education and extension of equal opportunities of employment. The Scheduled Castes can have free access to hotels, restaurants, public wells and public places of worship.

Property and Inheritance

Prior to the passing of the Hindu Succession Act in 1956, the Mitakshara school of Hindu law applied to this district (as also to most parts of Uttar Pradesh) according to which the succession was mostly agnate in the line. Widows and sons' wi-

dows were entitled to maintenance and daughters to maintenance before marriage and to the expenses incurred at their marriage, out of the joint family funds. This law also determined degrees of propinquity for purposes of succession by stressing agnate succession and was essentially patriarchal.

The succession to the *talukdaris* in Avadh was governed by the Avadh Estates Act, 1869, which was based on the law of primogeniture. With the changed times the concept of succession also changed: if he chose, a talukdar could be governed by personal law. With the abolition of zamindari in 1952, the *talukdaris* have disappeared and succession to *bhumidhari* rights is governed by personal law.

In olden times a person lost his right to property if he changed his religion but as early as 1850 this was rectified by the Caste Disabilities Removal Act. Similarly if a widow remarried, she lost her rights but by the passing of the Hindu Widows' Remarriage Act in 1856, this disability was removed. However, a woman could own the personal property (*streedhan*) given to her at her marriage. The agnate succession was also modified by the passing of the Hindu Women's Right to Property Act of 1937 under which, in certain cases, the widow became entitled to the same share as a son and in case of a joint family the widow took the place of her deceased husband.

Marriage and Morals

Hindu Law favoured agnate succession and, therefore, discountenanced marriages in the same *gotra* but this restriction has also been removed and *sagotra* marriages (marriages within the same *gotra*) are now possible under the Hindu Marriage Act of 1955. Formerly there was no restriction on polygamy particularly in cases where the wife was childless. With the passing of this Act polygamy has been abolished and a Hindu can take a second wife only in certain specific circumstances.

Civil marriages are very uncommon in the district; from 1955 to 1957 only one such marriage was registered in July, 1957, under the Special Marriage Act, 1954.

Among many of the backward classes and the Scheduled Castes of the district, marriages take the form of *dola* (or *paipuja*) the bride being taken to the bridegroom's home and all the ceremonies of marriage taking place there. The binding part of the ceremony is the worshipping of the feet of the bridegroom by the father of the bride (*paipuja*). Cash or jewellery is given to the couple at this time by the bride's father and her other relatives.

Widow Marriage—Widow marriage is not popular except in very advanced families or those of the backward classes. Among the latter widow marriage is usual as a woman is also a helpmate in the field and earns something to maintain the family. The form of marriage is known as *chala*, the suitor going with presents (particularly some bangles) to the bride and putting *sindur* (vermilion) in the parting of her hair. The woman then shifts to the house of her new husband.

Dowry—The dowry system is in vogue in some form or other among all castes, especially among the Brahmanas and Kayasths of the district. An agreed sum of money is paid to the bridegroom's people by the guardian of the bride either at the time of the settlement of marriage or at the time of the marriage itself. Besides this, gifts in the form of jewellery, clothes and household effects, etc., are also given to the bride.

Marriage Customs—The rituals of marriage in the district are the same as elsewhere in Uttar Pradesh. The bride and the bridegroom have little say in the matter and even now, in spite of the impact of modern ideas and changed conditions, marriages continue to be settled by the parents of the parties. The educational standing and future prospects of the prospective bridegroom and the material prosperity of the family are the main considerations in settling the marriage of a daughter. Usually the marriages are settled between families of the same social and economic status. There are a number of ceremonies which are preliminary to the actual marriage,—the first is the *barikshha* or engagement which is followed by the *tilak* or *tika* (the betrothal ceremony) which among certain castes is performed at the bridegroom's house and presents in cash and kind are sent by the bride's people to the bridegroom and a *lagnapatra* giving the date, time and other relevant details about the marriage is sent with the *tilak*. The next stage comes when the bridegroom and his party (*barat*) go to the bride's place where they stay till the marriage is over. The actual marriage ceremony begins with the *dwarpuja* and ends with the *kanyadan* and *bhanwar*. At the time of the *kanyadan* the parents of the bride and her elder relations give presents (cash, jewellery, clothes, etc.,) to the couple. After the *bida* (going away) ceremony the marriage party returns to the house of the bridegroom with the bride who returns to her parents' home within a few days and then, after a period which varies, goes finally to live with her husband. This second going away is known as the *gauna* ceremony.

Marriage among the Muslims—With the Muslims marriage is a contract for the fulfilment of social obligations in the family and it starts with the *mangni* when the bridegroom's people ask for the bride's hand and the *mehr* (financial settlement) is made then and there. The marriage proper starts with the *manjha* ceremony (formal sitting of the bride) which lasts for three days.

Next comes the ceremony, called the *sachaq*, (a Turkish word signifying *mehndi* or henna) the leaves of the henna plant being presented to the bride along with the wedding gifts after which the leaves are used for staining her hands and feet. The chief ceremony is the *nikah*, an Arabic word meaning conjunction or union and understood in the sense of contract. It is a simple ceremony for which the assent of the man and the woman to marry each other is necessary, the consent being conveyed through the *vakil* or agent who is usually a near relation of the bride. There must be two witnesses and the grant of dower (or *mehr*) payable is fixed at this time. The *nikah* is performed in the presence of the parents, friends and relations of the bride and the bridegroom, when the bride's consent and the acceptance of the terms of marriage by the bridegroom are received; the *qazi* recites some passages from the *Quran* and ends the ceremony by blessing the couple. The last ceremony is that of leave taking (*rukhsat*) when the bride goes away with the bridegroom to his home.

Divorce—Under the Hindu Marriage Act, 1955, divorce has become possible on certain grounds. With the spread of education and the economic independence of women (as is evident from the records of the divorce cases filed in the Civil Courts of Faizabad), a greater number of applications for divorce were filed by women than by men. The number of applications filed by wives during the period from 1955 to 1958 was 54 of which only 10 were allowed and 15 were rejected, and in 2 cases a compromise was arrived at. Twenty-seven applications were filed by husbands of which 6 were allowed, 7 were rejected and only one was settled by compromise. Divorce sometimes takes place among some of the backward classes with the permission of the caste *panchayat*, the more frequent grounds being the desertion of the wife, the husband's absence for a long period adultery, change of religion or excommunication from the caste. After the divorce the woman has the right to remarry in which case she goes to live with the man of her choice. This practice is known as *ghar baithana*. Under the Muslim Law divorce is permissible and comes into effect by the mere pronouncement of the word *talaq* (separation) by the husband.

Home Life

Type of dwellings—The census report of 1951 shows that there were 156·54 houses per square mile in the district, being 792·57 in the urban and 146·68 in the rural areas per square mile. The average number of persons to each house was 5·5 in the rural areas and 6·6 in the urban areas.

The houses in this district are of the same type as those in neighbouring districts. In the rural areas people construct *kachcha* houses of mud or unburnt brick with thatched or tiled roofs. The walls are plastered with *bhoosa* (straw) and clay or *chikni mitti* (soft clay) and are sometimes whitewashed. Minor repairs are made every year before or after the rainy season. Bamboo, wood or *jhakhar* (dried sticks of the *arhar* plant) are also used for roofing and for making a *chappar* (awning or roof like a verandah in front of a room or a house) which is meant for the use of people or cattle. Portions of the houses of well-to-do persons are often made of baked bricks and the number of such houses in the villages is increasing. A common feature of many houses is the *barotha*, an open or closed passage leading to the main *angan* (courtyard) of the house which serves a number of purposes such as for cutting fodder, etc. Houses in the villages are mostly one-storeyed and ladders have to be used for climbing up to the roof; pakka houses sometimes have staircases also. The drainage system is practically non-existent and the dirty water and refuse leave the house through a drain which empties itself in a pit outside the house causing stagnation and insanitation specially during the rainy season when it overflows. Only the houses of the well-to-do are equipped with latrines and generally people (including women and children) go to the nearby fields to ease themselves. In the riverine tract of the Ghaghra, houses of wood and grass are constructed so that they may not be damaged by floods.

The houses in the towns are comparatively better planned and have more facilities for healthy living. They are made of baked bricks, cement and lime. In the town of Faizabad houses have to be built in accordance with plans approved by the Municipal Board and some private bungalows and residences for government officials have been constructed in the Civil Lines. In nearly all the houses of the old type there is an inner courtyard (which has free access to light and air) where all kinds of chores can be done and which was a necessity for the women of the family who usually lived in purdah.

Furniture and Furnishings—The only items of furniture in the houses of the poor in the rural area are ordinary *munj* and bamboo cots and a wooden *takht* (backless and armless couch). Those who are better off also have chairs, tables, reed *mundhas* (chairs), etc. The middle class people in the towns use ordinary furniture such as chairs, tables, beds, etc., and those who can afford it have modern furniture and furnishings. Hindus generally eat out of metal utensils while sitting on the floor either on low wooden stools (*chaukis*) or on carpets. The orthodox still prefer to take their meals in the *chauka* (kitchen) itself. The less orthodox now eat at dining tables from china plates.

Food—The majority of people in the district are vegetarians and even those who are not eat non-vegetarian food only occasionally. In the rural areas the dietary habits of the Hindus and the Muslims are almost similar but in the urban areas the difference is more marked. The diet of the common people in towns and villages generally consists of *roti* (unleavened bread), rice, pulses and vegetables. On special occasions various special dishes of a better quality are prepared. Wheat, rice, gram as also inferior grains, such as *kodon*, *sawan*, maize, barley and *juar*, form the staple food of the people.

Dress—In the village the usual dress for Hindus and Muslims (men) is the dhoti, *kurta* (long, loose shirt) and a turban or a cap; in the town shirts, bush coats, trousers and pyjamas are commonly worn. Educated persons and persons in the professions or services also wear clothes of western type and most Muslims wear the *achkan* (or sherwani) and loose or tight fitting pyjamas. Women in both villages and towns generally wear the sari with a blouse (or *choli*) but the Muslims also wear *churidar* (tight fitting) pyjamas, *kurtas* and *dupattas* (long scarfs) and sometimes they also wear the *garara* (loose, wide pyjamas) or *salwars* (loose pyjamas). The *salwar*, *kamiz* (shirt) and *dupatta* is the ensemble worn by the Panjabi and Sindhi women who have brought the style with them. Some Muslim women, who still live in purdah, use the *burqa* (veil) when they go out.

Communal Life

Amusements and Recreations—The usual means of recreation are the cinema and the radio and there are nine cinemas in the district (three in Faizabad town, two in Tanda and one each in Ayodhya, Gosainganj, Akbarpur and Jalalpur). Apart from privately owned radios, there are some community listening sets provided by the Information Department for the *panchayat ghars*

where people congregate to listen to the programmes on the air. There are a few clubs (the Rotary Club, City Club, District Sports Association, etc.,) of which the lawyers, doctors, businessmen and officials of the district are members. The Faizabad Officers' Rifle Club and the Faizabad Youngmen's Athletic Association are organisations worth mentioning. The All India R. N. Seth Hockey Tournament is held in winter in which players from all the States participate.

Hindi and Urdu poets' symposiums (*kavigoshthis* and *mushairas*) are organised by the Gunjan Sahitya Parishad and the Bazm-e-adab respectively. In Ayodhya, *ramdhun*, *kirtan*, *bhajan* and religious dramas are very popular. There are some cultural institutions like the Saket Sanskrit Kala Parishad, Ram Yash Kirtan Sabha, Devkali Samaj, Raghupati Gun Kirtan Samaj, etc., which organise these functions, throughout the district specially in Chaitra when the Ramnaumi celebrations take place.

In the rural areas recreation usually takes the form of watching indigenous games such as *kabaddi*, *khokho*, wrestling bouts, *malkhambh* and acrobatics by *nats*. Bal-dals and Mahila-Mangal-Dals organised by the Planning Department provide the opportunity to children and women for recreation and meeting one another. In tahsil Tanda children's parks have been opened by the government at Surhurpur, Newari, Gopalpur and Baskhari, which have been equipped with swings, slides, sea-saws, etc. Folk songs specially *kajri*, *bidesia* and devotional songs in Avadhi are sung throughout the district specially during the rainy season and Holi. The *Alha*, a collection of ballads, which recounts the heroic deeds of Alha and Udal, is very popular and is recited accompanied by the *dholak* and the *majira*. The *kathas* of the *Ramayana* and *Mahabharata* are also occasionally arranged. The *katha vachak* is rewarded in cash and kind when the *katha* is concluded which sometimes takes a month or even more.

Effect of Zamindari Abolition on Society

At the last Settlement, 66 per cent of the entire district was held by 35 talukdars of whom nine were absentee landlords and the remaining 34 per cent was in the hands of varying degrees of landholders. The talukdars held 7,20,748 acres of which subsettlement holders (or inferior proprietors) held 2,08,342 acres who paid *malikana* to the former and acted as intermediaries between the actual cultivators and the superior proprietors.

With greater awakening and the spread of education, the cultivators began to claim certain rights in the land they cultivated, such as protection against capricious enhancements of rent and ejectment as well as from forced labour and *nazrana* (premium). It was natural, therefore, that the relations between the talukdars and the cultivators were generally anything but cordial.

The abolition of zamindari came in 1952. Although it is too early to assess fully all the results of this measure, it can be said that it has had an effect for the better on the economic and social life of the district. It has created a body of sturdy yeoman who own their own land and can expect to keep to themselves the fruits of their labour. In place of the very small number of talukdars and other landholders mentioned above there are 95,062 *bhumidhars* nearly all of whom were tenants of various categories before abolition. As they are now proprietors of their own land they no longer fear ejectment and this, aided by the development and consolidation of holdings, has led not only to improvement in the land and in agricultural practices but has made the tenure-holder more self-reliant, upstanding and prosperous than he was before abolition. On the other hand the zamindars and talukdars have ceased to be the leisure-loving, extravagant and unproductive class that they were. Their large properties in the district (or outside in Lucknow and the hills) have been sold or rented and they are making efforts to cultivate the land in their possession which was neglected prior to abolition and one or two modern farms have come into being as a result. Many of these former land-owners have taken to business and the professions in order to earn a living and some have entered the political field. The abolition has adversely affected those businessmen who catered to the needs and luxuries of the talukdars and those artists and craftsmen of whom they were the patrons.

Village life no longer revolves round the *garhi* (literally fortress) of the zamindar but the nucleus has now become the village *chaupal* (common meeting place) where matters pertaining to the village and the village community are discussed in a spirit of brotherhood and an atmosphere of democracy.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Land Utilisation And Reclamation

The number of persons who depend primarily on agriculture is 12,47,796, a percentage of 84 2 as compared with the average percentage of 74 2 in the entire State.

The following table shows the cultivated and uncultivated area in each of five years ending 1957-58:

Year	Total geographical area — According to the area given by Surveyor General	Total geographical area — According to village papers	Forests	Barren and unculturable land
1	2	3	4	5
1953-54	10,94,464	10,84,891	4,980	32,352
1954-55	10,94,464	10,82,488	3,202	29,594
1955-56	10,94,400	10,83,677	3,538	29,344
1956-57	10,94,400	10,83.677	3,778	28,803
1957-58	10,94,400	10,83 677	5,272	28,106

Land put to non-agricultural uses	Culturable Waste	Permanent pastures and other grazing lands	Land under miscellaneous crops and groves not included in area sown	Current fallows
6	7	8	9	10
1,22,058	46,651	18,378	82,237	117
1,23,293	46,276	18,300	82,248	80
1,23,700	43,459	18,444	80,759	113
1,24,755	60,822	1,955	75,737	1,417
1,24,587	59,434	2,184	72,422	1,394

Other fallow lands	Net area sown	Area sown more than once	Total area under crops
11	12	13	14
39,665	7,38,456	2,49,522	9,87,975
41,490	7,38,005	2,60,887	9,98,892
43,123	7,41,197	2,60,843	10,02,040
44,213	7,42,197	2,37,729	9,79,926
56,892	7,33,386	2,48,245	9,81,631

Compared with the land under the cultivation of miscellaneous crops (6·61 per cent) and the fallow area (5·32 per cent both current and old fallow), a fairly large acreage (67 per cent) was under cultivation during 1957-58. The area of barren and uncultivable land was as small as 2·56 per cent and pastureland was only ·2 per cent. An area of 5·43 per cent alone was culturable waste, excepting which nearly all culturable land has been brought under the plough. The trend, therefore, is towards more intensive cultivation.

The percentage of the cultivated area varies from tahsil to tahsil. The latest figures available for 1958-59 are as follows:

Faizabad	64 78 per cent
Bikapur	67·64 per cent
Akbarpur	70·66 per cent
Tanda	71·19 per cent

The main reason for the lower percentage in the Faizabad tahsil is that an area is included in the municipality of Faizabad-

cum-Ayodhya and a considerable portion is rendered useless by ravines.

Culturable Waste

From the table on page 102 it is apparent that in 1957-58 about 59,434 acres was culturable waste. It formed only 5·43 per cent of the area of the entire district and in no case exceeded 10 per cent of the village area in the different tahsils.

The utilisation of the waste land in the *manjha* area depends on whether the floods have left fertile deposits of soil, this enriched land producing excellent crops. The land on the banks of the *nalas* and streams is so fragmented that cultivation is not economical.

Cultivated Area

Apart from culturable waste, a considerable portion of the district is also not available for cultivation due to its barrenness or being utilised for non-agricultural purposes and being left fallow or for pasturage.

At the time of the first Settlement (1860-78) the cultivated area was 6,05,618 acres forming about 56 per cent of the entire area of 10,80,979 acres of the whole district. The first available returns after the Settlement are those of 1885 when the area sown increased to 6,61,312 acres, an addition of nearly 55,700 acres. Thereafter there was a continuous increase of the area sown, except in the years 1896, 1897 and 1898 when drought caused a considerable decrease in this area. Even after taking these years of scarcity into account the average cultivated area for the nineteen years ending 1904 was 6,70,610 acres. The area sown in 1904 was as high as 6,93,333 acres which was 62·33 per cent of the whole area of the district. From 1904 onwards, with the exception of the drought years of 1908, 1919 and 1924, the area brought under cultivation has gradually increased and during the third regular Settlement the figures reported were 7,02,711 acres, an increase of 24,450 acres over the 6,78,261 acres returned during the Settlement of 1893-99. According to the Season and Crop Report of 1941-42 the area sown was about 7,04,748 acres or 66 per cent of the entire area of the district. It went on increasing in subsequent years till in 1951-52 the cultivated area was about 7,43,585 acres. During the next three years it was somewhat reduced owing to the floods of 1953 and 1955 but it again increased in subsequent years and in 1956-57 it was about 7,42,197 acres or

67·82 per cent of the area of the district. The following table shows the gradual increase in the net area sown in different years:

Year		Cultivated area (in acres)
1878	..	6,05,618
1899	..	6,78,261
1904	..	6,93,333
1912	..	6,92,096
1921	..	7,06,413
1931-32	..	7,01,991
1941-42	..	7,04,748
1945-46	..	7,16,620
1950-51	..	7,34,480
1951-52	..	7,43,585
1952-53	..	7,39,476
1953-54	..	7,38,456
1954-55	..	7,38,005
1955-56	..	7,41,197
1956-57	..	7,42,197
1957-58	..	7,33,386
1958-59	..	7,44,807

Double-cropping

In an appreciable portion of the cultivated area of the district, two crops are raised every year. There is a large area of rice land on which peas and gram can be sown very conveniently during the *rabi* season. The proportion of this area to the net cultivated area differs from tahsil to tahsil. It also fluctuates from year to year within a tahsil according to the rainfall.

No reliable returns of the area under double crops are available prior to 1885 when it was reported to be about 1,94,000 acres.

In the ten years ending 1895, the average for the double cropped area was about 2,17,000 which in the next decade rose to about 2,40,000 acres. Since then, except in the abnormal year 1911 when the double cropped area attained the high figure of 2,79,983 acres, no marked change occurred till the last settlement operations of 1937-41. During this period the area under double crops tended to decrease and the figures for the four years ending 1942-43 reveal that on an average about 2,34,377 acres were sown more than once each year. The apparent cause of this decline was the growing tendency to sow *juar* and *arhar* together. The area under double crops increased again and the annual average for the years from 1953-54 to 1957-58 was 2,51,445 acres, though in the year 1954-55 the area reached the highest acreage of 2,60,887. This increase was mainly due to the general agricultural development in the district during this period.

The narrow alluvial belt by the side of the Ghaghra (which almost covers the northern boundary of the district) is the most suitable tract for raising two crops in a year. Here, at certain places, particularly in the neighbourhood of Tanda and Faizabad-cum-Ayodhya, where vegetable and tobacco cultivation is general, even four crops can be produced in different periods in a year. The *doras* tracts in the west and north-west of pargana Bikapur and in the north-west of Akbarpur tahsil are also ideal places for raising double crops.

Agriculture Including Horticulture

Soils

The varieties of soils in the district are more or less the same as those in central Avadh, the three well known ones being the light loam, the sandy soil and the clayey which contain varying proportions of the two main ingredients, sand and clay. These 3 soils are generally found in level parts of the upland tracts, on the higher ground and in the depressions, respectively. They go under various local names and their distinctive features are well understood by the cultivators. Loam, elsewhere known as *dumat* is here called *doras*: the clayey soil is known as *matiar* and the sandy soil is called *balua* or *bhur*. Barren land is known as *usar* and hard, unproductive soil mixed with fine gravel is called *banjar*. Other local terms commonly in use are *uparhar*, *tikar* and *bihar*. The *uparhar*, as the name suggests, is the level portion of the upland tracts, the *tikar* is the sloping ground and the *bihar* is the uneven, rugged land. This latter set of terms conveys more appropriately the meaning but is less commonly used

than the former. The *dumat*, *doras* and *matiar* (also known as the conventional soils) do not bear any direct relation to the chemical characteristics of the soil. Different names are assigned to the various plots according to the location, character and use of the soils. To cite an example, there is a third set of terms in common use in the villages, *goind*, *manjhar* (or *miana*) and *palo*. The well manured and well cultivated land surrounding the homesteads is known as *goind*; the middle zone lands, which are regularly cultivated and which receive as much manure as available, are known as *manjhar* or *miana* and the outlying lands, which receive practically no manure and are cultivated only because no other land is available, are known as *palo*. At the time of the Settlement of 1893-99 these lands were classified for rental purposes as *jamai* (good) which paid a high cash rent; *kauli* (middling), the rent of which was fixed according to agreement; and *farda* (bad), poor outlying land generally paying rent in kind and growing a single crop, the three terms being equivalent to *goind*, *manjhar* and *palo* respectively. These classifications show the extent to which these lands are good, middling or bad, according to their rent paying capacity. But as these different types of areas merge into one another, it is difficult to determine where one type of soil begins and another ends.

The need of the day demanded that soils be classified as comprehensively as possible; therefore at the time of the Settlement of 1937-41 the classification was determined on the basis of a mixed system and combined the features of both the conventional and the natural divisions as described below along with the percentage of each soil to the total holding area.

Kachhiana (·5 per cent) denotes land specially devoted to the raising of garden produce, tobacco and pan (betel leaf).

Goind I (6·5 per cent) is soil of good quality which is valued on account of its immediate neighbourhood to the village *abadi* and the facilities of manuring, irrigation and supervision.

Goind II (·1 per cent) is the land immediately adjacent to the village *abadi* but is either of a loose composition or does not have adequate facilities for irrigation. It is valued by cultivators definitely above *doras* I.

Doras I (43·6 per cent) is the standard soil of the village. It is a level loam of good, natural quality without the disadvantage of remoteness from the village site except that it lacks facilities of irrigation.

Doras II (22·8 per cent) is either (a) soil of good quality which is remote from the site or is deficient in irrigation, (b) light soil having the advantages of irrigation and nearness to the site and (c) good *dofasli* rice land in which the *rabi* crop is more important and dependable than the rice crop or at any rate is not less important than the latter. Rice land, unless its value is higher, which is frequently devoted to the cultivation of sugar-cane, also comes under this category.

Doras III (8·7 per cent) is *dumat* of poor quality scattered about in *usar* wastes, suffering from the disadvantages of lack of irrigation and of remoteness from village sites. The *dofasli* rice land, which does not belong to *doras* II, has been placed in this class.

Doras IV (1·5 per cent) is patchy land where in the *usar* waste, experimental cultivation is carried on. It is occasionally covered with dhak jungle or is very precarious land liable to over-saturation or prolonged submersion.

Balua I (·7 per cent) is good, finely powdered, level, sandy soil and is intermediate between *doras* and pure *bhur* and is recognised by the presence of both *kans* and doob.

Balua II (·2 per cent) is excessively sandy, coarse *bhur* either level or sloping in which only *kans* is found. It is very precarious and so is only intermittently cultivated.

Matiar I (4·1 per cent) is superior rice land growing good, transplanted rice which is secure from damage both from flooding or from lack of water.

Matiar II (5·6 per cent) is land under transplanted rice without sufficient facilities of irrigation or land under early rice with either facilities of irrigation or yielding occasional sketchy *rabi* crops of gram and peas.

Matiar III (3·1 per cent) comprises very poor early rice land growing only a single crop of rice, which is entirely dependent on rainfall.

Manjha-goind (percentage negligible) is rich alluvium contiguous to the homesteads.

Manjha I (1·5 per cent) is an average, level alluvium occasionally enriched by deposits of silt (*paniar*) from the river. It generally produces a fairly good crop of barley in *rabi* and coarse, transplanted rice in *kharif*.

Manjha II (·8 per cent) is uneven or low lying alluvium producing linseed or barley in *rabi* and *ekfasli* rice in *kharif*.

Manjha III (·2 per cent) is *reh*-infected and water-logged soil or outlying soil similar to *manjha* II but liable to serious damage by wild animals, or soil much damaged by sand deposits.

Falez (·1 per cent) denotes the sandy land in the *manjha* which is devoted to the production of melons, water-melons and pumpkins.

The soil of pargana Haveli Avadh is generally a sandy loam or *doras* in which patches of *bhur* also occur. There is a fairly compact block of clayey soil in the south-west. In the south above the Marha river, there is another belt of light loam.

Pargana Amsin is the poorest in the district. A good deal of *bhur* is found in the northern part adjacent to the Ghaghra and in some places in the south-west near the Marha river. The middle of the pargana is covered with heavy clay with the usual *reh*, making cultivation impossible. Most of this area is overgrown with dhak jungle. The only good tract is a sandy *doras* piece which lies in the south-east of the pargana. This tract extends to the pargana of Mijhaura of tahsil Akbarpur.

Pargana Mangalsi is the best in the whole district in many respects. It is a fertile, populous and well cultivated region. The percentage of inferior land is lower than that in other parganas. In the south-west there is a patch of clayey soil. In the upper part, near the Ghaghra, there are some sandy villages but the soil of the pargana as a whole is sandy loam or *doras* and *usar* land scarcely exists.

The soil in Khandasa in Bikapur tahsil is *doras* though at places (particularly in the south-east) the clay element is strong. In the middle of the pargana, where there are a number of *jhils*, the land is swampy. The country around the *jhils* suffers from floods in the rainy season.

The soil of pargana Pachhimrath of the Bikapur tahsil is in fact a continuation of the soil of pargana Haveli Avadh of Faizabad tahsil. Here the soil is of average fertility. In the greater part of the pargana it is a loam of stiffer variety merging into clay in the depressions. Patches of *usar* with dhak jungle are also to be found in this part of the district.

A considerable percentage of *bhur* is found in pargana Tanda. For about three-quarters of a mile inland, along the bank of the

Ghaghra, there is a good deal of sand in the soil. It is noticeable more in the west than in the east of Tanda town. In the north-west of the tahsil the soil is *balua*; and with these exceptions the soil of the rest of the pargana is *doras* and *matiar*. Usually patches of *matiar* are found only in the low lying lands. A noticeable feature is the superabundance of clay in the composition of the soils.

The nature of the soil of pargana Birhar is almost similar to that of the soil of pargana Tanda. It is all glittering sand along the Ghaghra, but the proportion of clay is greater than that in the pargana of Tanda. With the exception of this area, the soil of the rest of the pargana is sandy *doras* passing into clay in some places as between the Makrahi and Amsin *nalas* where there is a good deal of *reh* in the soil. The poorest part is in the north-east of which *reh* and dhak jungles are the chief characteristics.

The soil of pargana Akbarpur is generally of inferior quality. Enormous *usar* plains and large outlying tracts of inferior lands occur to the south of the Tons river. The land lying to the north-west of the Tons is generally swampy.

The greater part of Surhurpur, the other pargana of Akbarpur tahsil, clayey loam overgrown with dhak jungles. The poorest part of the pargana is in the east where the soil is overburdened with *reh* and the best part lies in the neighbourhood of Jalalpur where the soil is excellent *doras* and garden cultivation is highly developed. There are also some very fertile tracts in the south-eastern part of the pargana lying between the Tons and the Majhoi.

Pargana Mijhaura is divided into three tracts by the rivers Marha, Biswi and the Majhoi. The portion lying to the north of the Marha is swampy due to many *jhils* which overflow in the rainy season. The section lying between the Marha and the Biswi (in the middle of the pargana) is good, sandy *doras* in which there also occur a few *matiar* and *bhur* tracts. The southern area (lying between the Biswi and the Majhoi) is generally somewhat clayey and dotted with patches of dhak jungle.

Soil Erosion—Erosion as such is not a serious problem in the district with its almost level surface. However, on the banks of the Ghaghra between Faizabad and Ayodhya and at Raunahi and in Tanda, deep channels have been cut by rain water, the result of the surface drainage flowing into the Ghaghra.

Harvests

The district has the usual three harvests, *rabi*, *kharif* and *zaid*. *Rabi* is the spring harvest. *kharif* is ready for harvesting in autumn and *zaid* is the crop which ripens between the *rabi* and *kharif* seasons. The *bhadoi* crops, *kakun*, *sathi dhan* and *makai* (maize) come in about the beginning of September and the *kuari* crops, *agahani dhan* (late rice), *kodon* and *til* are ready for the sickle at the end of Agrahayana. The *agahani* crops (*bajra*, *juar*, *urd*, *jarhan dhan* and *lobia*) ripen by the middle of November but in the low lying areas they are reaped a month later. The harvesting of the sugar-cane crop commences with the festival of *Devuthani ekadashi*, four days before the end of Kartika and lasts till the first week of March. Peas come in about this time and wheat and barley are ripe after the Holi festival (which generally falls in the middle of March). Gram and *masoor* are ready to be gathered in the second half of the month and *arhar* is cut about the first week of April while the late crops are not harvested till about the middle of the month.

The following table shows the crops in the district, classed according to the main harvests (*rabi* and *kharif*) :

Rabi Crops

Name	Average standard 1956–57	Yield per acre in maunds 1957–58
Wheat (*Triticum aestivum* Linn.) ...	8·45	9·68
Barley (*Hordeum vulgare* Linn.) ...	9·00	8·56
Gram (*Cicer arietinum* Linn.) ...	6·25	7·06
Arhar (*Cajanus cajan* (Linn.) Millsp.)	11·13	12·03
Linseed (*Linum usitatissimum* L.) ...	6·08	6·08
Masoor (*Lens culinare* Medic.) ...	5·53	5·53
Sugar-cane (*Saccharum officinarum* L.)	365·87	365·87
Tobacco (*Nicotiana tabacum* L.) ...	10·92	10·92
Potato (*Solanum tuberosum* L.) ...	100·00	100·00
Groundnuts (*Arachis hypogaea* Linn.)	15·8	..
Rapeseed and mustard (*Brassica juncea* Coss. and *Brassica campestris* Linn. *var. sarson* Prain)	5·95	..

Kharif Crops

Name	Average standard 1956-57	Yield per acre in maunds 1957-58
Rice (*Oryza sativa* L.)	6·38	5·98
Kodon (*Paspalum kora* L.) ...	8·50	8·50
Kakun (*Panicum italicum*) ...	5·00	5·00
Sawan (*Panicum frumentaceum* Hk. f.) ...	7·00	7·00
Maize (*Zea mays* Linn.)	7·13	6·52
Juar (*Sorghum vulgare* Pers.) ...	10·10	7·65
Bajra [*Pennisetum typhoides* (Burm. f.) Stapf & C. E. Hubb.]	7·96	8·06
Urd (*Phaseolus mungo* L.) ...	5·89	5·89
Moong (*Phaseolus radiatus* L.) ...	5·71	5·71
Til (*Sesamum indicum* L.) ...	4·74	4·74

Melons (which are for the most part grown in the dry bed of the Ghaghra), the early millet known as *sawan* and different vegetables are the main produce of the *zaid* harvest.

Area under Each Crop—The cultivated area under the two major crops (*rabi* and *kharif*) fluctuates from year to year according to the amount of rainfall. The area covered by the *kharif* or the autumn crop has, however, always been greater than that sown in *rabi*.

The earliest figures available pertaining to the area covered by these two crops are those of the first regular Settlement which show that about 2,82,002 acres only were then occupied by *kharif* crops whereas the *rabi* area returned in the Settlement included the *dofasli* area under *rabi*, the *kharif* area did not. The actual *kharif* area at that time was thus likely to have been much more than that recorded. The average for the next fourteen years shows that the *kharif* crops occupied about 4,71,500 acres, which exceeded the *rabi* area for the same period by about 40,000 acres. This difference was more marked at the beginning of the present century when the returns of the five years ending 1904 revealed that on an average about

5,02,237 acres were sown each year in *kharif* in comparison to about 4,34,097 acres sown in *rabi* during the same period. In subsequent years the area under *kharif* decreased because the area under wheat cultivation increased considerably; this had an adverse effect on the area sown with paddy, the main *kharif* crop of the district. The quinquennial average for the years 1921-26 for the *kharif* area was lowered to 4,87,565 acres. The next twenty-five years showed a gradual rising trend in the *kharif* cultivation and the quinquennial average for the years 1946-51 shows that the area under *kharif* cultivation increased to 5,24,370 acres. The main reason for this was the extension of the area under sugar-cane which by this time had come to be valued more than wheat. 1951-52 showed a still further increase in the *kharif* area which was about 5,47,298 acres, a figure which has never been attained so far. This extraordinary increase was due to the expansion of paddy cultivation which resulted in a comparative decrease in the cultivation of wheat and consequently in the decline of the *rabi* area, which was then only about 4,35,314 acres in the whole district. In the past few years due to the unfavourable weather and adverse monsoon conditions and an increase in the area under *rabi* crops, the area under *kharif* has become somewhat reduced and in the quinquennium ending 1957-58 the annual average of the *kharif* area has been about 5,08,427 acres.

Rabi is the other important harvest. At the time of the first regular Settlement the different *rabi* crops covered an area of about 3,42,692 acres. With the increase in population, which resulted in the expansion of the total cultivated area of the district, the area under *rabi* also increased, though the rate of increase was not as great as that of the *kharif* area. The yearly average for the quinquennium ending 1904 for *rabi* was about 4,34,097 acres and the average for the five years ending 1926 showed a marked increase, the area then standing at 4,57,028 acres. The next two decades showed a gradual decrease in the area under *rabi*. Later, with the general increase in the cultivated area of the district and increased facilities for irrigation, the area under *rabi* also increased, as is indicated by the average of 4,52,755 acres per year for the quinquennium of 1946-51. During the First Five Year Plan period, the *rabi* area showed a tendency to increase and now on an average an area of about 4,77,560 acres is sown per year.

Zaid has never been an important harvest and even in its peak year (1943-44) it did not cover an area of more than 8,334 acres in the whole district. With the increase in the *rabi* area, the

area under *zaid* crops has decreased in the past few years and the average for the quinquennium ending 1957-58 was 4,104 acres. This area is covered almost in its entirety by food crops like vegetables, melons, etc.

The Major and Subsidiary Crops

The following table will give an idea of the acreage under various crops in the district in 1945-46 and 1957-58 :

Crop	Acreage in 1945-46		Acreage in 1957-58	
	Total	Irrigated	Total	Irrigated
Rice	2,64,248	74	2,87,988	39
Wheat	1,48,507	1,42,781	1,60,414	1,54,345
Barley	65,577	58,258	83,292	72,078
Juar	13,361	..	9,776	..
Bajra	105	..	1,873	..
Maize	31,634	4	21,415	2
Sawan	24,643	..	21,778	..
Kodon	54,122	..	29,238	..
Kakun	..	..	725	..
Gram	1,34,942	7,184	1,30,680	10,537
Masoor	..	..	1,672	956
Urd	..	..	6,666	..
Arhar	..	..	11,130	..
Moong	..	..	107	..
Sugar-cane	49,172	45,188	48,685	44,995
Potato	6,202	6,191	7,249	7,248
Sweet potato			5,105	..
Onion	8,807	1,805	145	..
Other vegetables and fruits			5,085	..

Crop	Acreage in 1945-46		Acreage in 1957-58	
	Total	Irrigated	Total	Irrigated
Hemp	2,192	..	1,409	..
Groundnut	85	..	540	..
Rapeseed	145	27	152	38
Mustard	..	..	36	14
Rapeseed and mustard	..	..	188	..
Linseed	1,833	..	552	27
Indigo	84	37	..	..
Tobacco	718	712	233	232
Poppy	3,464	3,464	1,882	1,882
Fodder crops	33,247	26	26,624	32
Jute	1	..	1,353	..

Rabi or Spring Crops—The figures for the five years ending 1957-58 show that on an average an area of about 4,77,560 acres is sown in *rabi* of which the food crops cover about 4,74,443 acres and the non-food crops occupy the remaining area of about 3,117 acres. The main crops sown in *rabi* are the following:

Wheat—It is the most important *rabi* crop and has always occupied a large area. No marked increase in the wheat area has, however, been noticed during the last fifty years. It is sown in almost all the parganas. In Akbarpur, Haveli Avadh, Tanda and Mijhaura wheat is generally sown unmixed whereas in Birhar, Tanda and Surhurpur it is sometimes also sown with barley or gram, the former combination being known as *gujai*. During the quinquennium ending 1957-58, it occupied an annual average area of 51,595 acres in the whole district. The mixture of wheat and gram covers a very small area. On the whole, wheat (unmixed) covers an area of about 1,51,186 acres on an average which is 31·7 per cent of the total *rabi* area.

Gram—It is largely cultivated in almost all the parganas of the district particularly in Khandasa, Birhar and Akbarpur. On

an average it covers about 1,39,245 acres or 29·1 per cent of the total *rabi* area. It is mostly sown in the fields which grow rice in *kharif* and seldom requires irrigation as the winter rains are sufficient for a good harvest.

Barley—It is grown in the same season as wheat but with less labour and expense and in the lighter and inferior soils, not needing much irrigation. Pargana Birhar is the largest grower of barley. Sometimes a mixed crop of barley and gram or peas is raised (known locally as *bejhar*). The area under barley and gram (mixed) was 10,302 acres per year during the quinquennium ending 1957-58 and barley (unmixed) covered about 74,366 acres which is more than 15 per cent of the total *rabi* area.

Poppy—Poppy cultivation received an impetus during the last decade of the nineteenth century and the area under this crop rose from 9,825 acres in 1894 to 14,044 acres in 1904. But since then, due to the implementation of the recommendations of the International Narcotic Commission, it has gradually declined and now on an average it occupies only about 1,920 acres per year and its cultivation is confined to the tahsils of Faizabad and Bikapur. The cultivation of poppy is closely supervised by the Opium Department of the Government of India which alone can purchase crude opium, which is sent to Ghazipur for processing and manufacturing.

Tobacco—Tobacco is another valuable cash crop but is nowhere sown to any large extent, and its cultivation has also decreased in recent years. The yearly average for the five years ending 1957-58 was only about 234 acres, an area which was even less than 45 per cent of the average area sown each year during the quinquennium ending 1951. It is mostly sown in the Faizabad and Bikapur tahsils, but Tanda and Akbarpur also produce about 20 and 13 per cent of the entire crop respectively. It is generally grown in the vicinity of the towns but the tobacco produced is of inferior quality, being used only in manufacturing tobacco which is smoked in the hookah or chewed with pan. The imposition of a high excise duty has affected its cultivation in the past years.

The district also produces certain oil-seeds and some mixed crops in the *rabi* harvest. Of the former, linseed is sown in all the tahsils but the total area covered is only a few hundred acres yearly. Mustard is even more scarce and is generally sown as a border crop mixed with barley or wheat.

Kharif Crops—The records for the years 1953-54 to 1957-58 show that in *kharif* on an average about 4,74, 858 and 33,569 acres were sown annually under food and non-food crops respectively. The chief crops sown in the district during this season are:

Rice—It is the principal *kharif* crop of the district. The yearly average for the quinquennium ending 1957-58 was about 3,01,270 acres or 59·2 per cent of the yearly average of the total *kharif* area and 30·4 per cent of that of the total cultivated area of the district. It is mostly sown in the parganas of Pachhimrath, Akbarpur and Birhar. Next in importance are the parganas of Mijhaura, Haveli Avadh, Surhurpur, Mangalsi, Amsin and Tanda which also produce a considerable quantity of rice.

Both early and late varieties are shown in the district, early rice being sown immediately after the rains break when the fields do not require much attention. The land is usually ploughed two or three times before sowing. Rice ripens in August and September when it is harvested. In the case of late or transplanted rice (*jarhan*) the seed beds are first prepared in small plots which are well manured. When about a foot high, the plants are transplanted in regular rows. The fields require excessive watering and the crop takes more time to ripen than does the early variety and is ready for harvesting in November, the yield being greater than that of early rice.

The bulk of rice produced in this district is of the early varieties but many varieties of *jarhan* are also sown. Among the early varieties *kauria*, *debla*, *ramkajra*, *bagri* and *sukhna* are popular and are sown almost in all parts of the district. *Ramjurain*, *ujarka*, *dadhua*, *mathua*, *lalkun*, *nibhia and lal munia* are the chief *jarhan* varieties which are sown mostly in areas where there are *jhils* (in the north-east of the Mijhaura and the north-west of the Akbarpur parganas) and also in suitable tracts in other parganas of the district.

Sugar-cane—The most valuable of all the *kharif* crops is sugarcane which has always covered a substantial area of the district. At the time of the first regular Settlement the area under sugarcane was estimated to be about 40,000 acres. There was, however, no marked increase in the area and till 1946 it generally fluctuated between 36,000 and 46,000 acres in a year. A marked increase occurred in the five years ending 1951 when on an average it was about 50,833 acres per year which was about 10 per cent of the entire *kharif* area. In subsequent years, with the fall in the *kharif* area, this area declined and the yearly average for the years from

1953-54 to 1957-58 was about 46,754 acres, which was a little more than 9 per cent of the yearly *kharif* area during that period.

Although sugar-cane is grown almost all over the district, it is the south-eastern part which is specially suitable for this crop, the largest areas being in parganas Pachhimrath, Akbarpur, Haveli Avadh and Surhurpur.

One sowing is done in March or April and is ready for harvesting by December and the returns are generally good. Recently sowing in October has also been introduced which shortens the period of maturation and consequently enhances the yield in comparison to the crop in March-April.

Maize—On an average maize has covered about 23,753 acres per year. It is sown immediately after the first rains and is the first crop to come up in *kharif*. It is grown in almost all the parganas of the district, Pachhimrath, Mangalsi, Khandasa, Haveli Avadh and Amsin alone producing about 90 per cent of the entire crop, the highest percentage being in pargana Pachhimrath.

Juar--It is one of the important fodder crops the grain of which is also used as staple food by the poor. Like maize it is also sown early and needs irrigation only when the rains fail. It requires only two or three ploughings and on an average is sown on about 9,978 acres.

Bajra--As this grain flourishes only in light sandy soil in which this district is deficient, during the years from 1953-54 to 1956-57 it occupied an area of about 486 acres annually. In 1957-58 it was sown in a much larger area and occupied about 1,873 acres.

Kodon—It is the third important *kharif* crop of the district. On an average it covers an area of about 38,453 acres and is largely grown in parganas Birhar and Tanda.

Sawan—It is largely grown in the tahsils of Akbarpur, Tanda and Bikapur and on an average occupies an area of about 23,472 acres.

Jute-The cultivation of jute has gained prominence in the district since independence. Whereas in the year 1945-46 there was only one acre under this valuable commercial crop, there was a remarkable increase in subsequent years, the four years ending 1956-57 giving an average of about 243 acres, the annual average yield being 610 bales of 400 pounds each. In 1957-58 the area under its cultivation increased phenomenally to about 1,353 acres,

due mainly to the policy of the government of making the country self-sufficient in jute.

Certain other *kharif* crops also deserve mention, the important ones being the pulses which on an average occupy more than 4·5 per cent of the total *kharif* area; pigeon pea (*arhar*) and black gram (*urd*) are the principal ones though green gram (*moong*) and *masoor* are not uncommon. *Arhar* and *urd* have occupied about 11,903 and 9,588 acres respectively and are mostly grown in the eastern parganas of the district specially in Akbarpur and Tanda. *Arhar* is also mixed with *juar* and this mixed crop has occupied about 18,460 acres on an average per year. Of the oil-seeds groundnut is the only crop worth mentioning. It covers some area in the *balua* tract of tahsil Tanda but it is consumed locally as the quantity produced is negligible. Indigo, which was once an important cash crop, has almost vanished from this district.

Fruits and Vegetables—Fruits and vegetables are generally grown in all parts of the district specially in parganas Haveli Avadh and Pachhimrath which produce about 50 per cent of the vegetables grown in the district. Vegetables are sown in all the three harvests, *rabi*, *kharif*, and *zaid*. During 1956-57 the total area under fruits and vegetables in the district was 15,715 acres and in the following year it increased to 17,684 acres.

Fruits—Mango, guava, custard-apple (*sharifa*) and *ber* are the chief fruits of the district. Mango and guava groves are generally found near the town of Faizabad. Scattered mango trees can also be seen by the roadside, the fruits ripening in June and the harvest continuing till the end of July. The custard-apple is a speciality of the district: it ripens in winter, is of a superior quality and is even exported from the district. Scattered *ber* trees are found in the ravine areas and also in *usar* lands. They bear fruit in winter as does the guava. The melon, which is the chief *zaid* crop is generally sown in the *manjha* area on the banks of the Ghaghra.

In 1956-57 the area under different fruit crops was rather small and occupied only 687 acres and in the year following it increased to 708 acres.

Singhara (*Trapa bispinosa* Roxb.), a water plant with roots below the water and leaves and fruits floating on the surface, is sown in ponds and *jhils* in all parts of the district during the rainy season. In early winter it is a popular and cheap fruit.

Vegetables (i) Root Vegetables—The potato is the most important of the root vegetables grown in the district and is sown in *rabi*. Its cultivation has increased greatly in the past few years and in comparison with only 240 acres in the year 1917-18 it covered on an average about 7,035 acres each year during the period 1953 to 1958. The district is famous for the *banda* (*Colocasia antiquorum* Schott.) a variety of the ordinary *ghuiyan* (*Colocasia antiquorum* Schott.) which is also not uncommon here. The yam (sweet-potato) is sown in *kharif* and is generally grown in parganas Khandasa and Akbarpur where the average area occupied by it has been about 5,039 acres per year during the five years ending 1958. Carrot, radish, *zimikand* and turnip are the other root vegetables and tubers. They are generally sown in September and are ready for the market after two months. Onion is grown mostly in pargana Mangalsi but in the whole district it does not occupy more than 170 acres. Odd patches of land particularly near wells are the most suitable places for cultivating these vegetables.

(ii) Fruit vegetables—Cauliflower, cabbage, lady's finger, tomato, *turai* (*Luffa aegyptiaca* Mill.), *parwal* (*Triochosanthes dioica* Roxb.), *tinda* (*Citrullus vulgaris* Schrad. *var. fistulosus* Duthie & Fuller) etc., are grown in the district. Gourds of the common variety and pumpkin may also be seen trailing on the roofs of the huts in almost all the villages. In addition to these, chillies, aniseed (*saunf*), coriander-seed (*dhania*) and fenugreek (*methi*) are also grown near many village sites and cover a much larger area in Haveli Avadh than in any other pargana.

Progress of Scientific Agriculture

The farmers of the district still follow the age-old practices and modern developments in agriculture have yet to become widespread and effective. In recent years some new methods have been introduced and the use of improved ploughs, tractors, green manures and fertilizers, sowing in straight furrows, etc., are becoming popular in the district.

Some new methods of cultivating paddy and wheat (which are the most important staple food crops of the people) are being adopted. In the case of paddy sowing, what is known as the 'Japanese method' is being encouraged. Since 1957-58 line sowing of paddy behind the plough has also been practised which has reduced the seed rate to 30 seers per acre only and, if the field is adequately manured and intercultivated, it may give an yield almost equivalent to that obtained by the Japanese method.

Improvement has been effected in almost all respects. Instead of sowing wheat by the old method, the U. P. method of wheat cultivation is being encouraged according to which after harvesting, the land is ploughed up thoroughly, broken down by the pick-axe and exposed to the summer sun and chemical fertilisers and green manures are applied.

Dibbling, an old and good method of multiplying pure seed (by means of a simple implement known as the 'dibbler') is coming into vogue in the district by which only ten seers of seed suffice for an acre.

Agricultural Implements and Machines—Being poor and conservative in outlook, the farmers have kept to the use of their simple and indigenous implements which are not only cheap but can be manufactured and repaired locally. These are the *hal* (the ordinary plough), *saravan* (harrow), *kudali* (hoe), *phaura* (spade), *khurpi* (weeding blade), *hasia* (sickle), *chalni* (sieve) and *soop* (winnower). Apart from these, *ghanis* (oil extractors) and *kolhus* (sugar-cane crushers) are also in use in the district and in 1951 their numbers were 5,302 and 17,610 respectively. The drive to persuade the cultivators to adopt modern implements of utility has been successful to some extent and tractors, soil turning ploughs, chaff cutters, winnowers, seed drills, paddy weeders, hand hoes, Akola hoes, Singh hand hoes, sugar-cane crushers and sweet-potato chipping machines have also been introduced in the district in the past few years. There are two types of soil turning ploughs, the light and the heavy. The light ones (the Gurjar-Meston and Parja) do not require much physical strength and are, therefore, popular as the farmers' bullocks here are only of average size. Ploughs of the heavy variety (the Punjab and Victory) require considerable physical strength and are used only by those who have large sized bullocks as is also the case with threshers, winnowers, seed drills and harrows. During 1957-58 the improved implements distributed in the district were:

Name of implement	Number
Soil turning ploughs	390
Chaff cutters	216
Hand hoes	106
Paddy weeders	62
Cane crushers	16
Oil extractors (Wardha *ghanis*) ..	12
Akola hoes	8
Winnowers	2
Seed drills	1
Sweet-potato chipping machines ..	1

The absence of workshops for manufactuing the parts of these modern implements is also a factor which discourages the farmer from purchasing such machines.

Seeds

Seed Saturation—Attainment of self-sufficiency in improved seed is known as seed saturation. Experiments have shown that the yield can easily be increased from 10 to 15 per cent through improved seed. Efforts have accordingly been made to saturate the entire district with improved seeds. Improved varieties of wheat, C-13, NP 710, barley K-12 and peas 163 have been made known to the cultivators. Similarly, with the introduction of the Japanese method of paddy cultivation the improved varieties of seed such as N22, T100, T9 and T136 are now generally sown by the cultivators. So far about 15 to 17 per cent of saturation has been achieved.

Seed Supply—With the establishment of government seed stores and co-operative societies from where the farmers can obtain good seed the old sources (the money-lender and zamindar) have lost their importance. Progressive cultivators also select seed from their own fields for preservation till the time of sowing.

The seed for cash crops like sugar-cane and tobacco is supplied by the government through co-operative societies after obtaining it from research farms.

The seedlings and grafts of fruit trees are obtained from nurseries located inside and outside the district, the only important ones among the former being the Central Nursery in Faizabad and the nursery in the development Block at Masodha.

Manures

The district is deficient in manures, the only kind available being cow-dung which is procured from manure pits near the village sites. This deficiency accounts for the progressive deterioration of the fertility of the soil, to circumvent which farmers not unoften fold their cattle in distant fields for a night or so. The quality of manure is also poor and the common nutrients of the soil have been confined to farm refuse, ashes and organic refuse of men and cattle. Conditions are, however, improving gradually with the growing popularity of green manures and chemical fertilisers.

Compost—In the district there is one urban compost scheme (of the Agriculture Department) for popularising the preparation of compost out of the municipal refuse and to arrange for its distribution to cultivators. Under this scheme about 4,000 tons of manure is prepared and distributed annually. Another scheme (the utilisation of local manurial resources) has been introduced which envisages the conversion of local waste into manure, the conservation of urine, making of compost from night-soil, cow-dung and other waste material, green manuring, utilisation of dry leaves, weeds and bones, etc., about 800 tons of compost being produced every year.

Green Manures—Green manures are also now popular in the district *sanai*, *dhaincha*, *moong* T.1 and *lobia* are the chief green manure varieties. To popularise them, government distributed the following quantities in 1957-58:

Sanai	1,611 maunds
Dhaincha	115 maunds
Moong T.1.. ..	47 maunds
Juar, *lobia* and others	115 maunds
Total	1,888 maunds

Chemical Fertilisers and Other Manures—Among chemical fertilisers the main types are ammonium sulphate, ammonium nitrate, superphosphates, urea, bone-meal and blood-meal. In 1957-58 the Agriculture Department supplied the following quantities:

Ammonium sulphate	..	46,477 maunds
Ammonium nitrate	..	52 maunds
Superphosphates	..	1,845 maunds
Urea	..	431 maunds
Mixtures	..	175 maunds
Bone-meal	..	123 maunds
Blood-meal	..	39 maunds
Oil cakes	..	7,263 maunds
		56,405 maunds

Oil cakes are excellent fertilisers and cakes of *neem*, castor and groundnut are the main kinds used in the district.

Rotation of Crops

The idea is generally to alternate leguminous crops with cereals to make up the deficiency of nitrogen in the soil. The *rabi* and *kharif* crops are sown in rotation, for instance, wheat (a *rabi* crop) is followed by *sanai* or green manure (which are *kharif* crops) and paddy in *kharif* is followed by peas and gram in *rabi*. Similarly, in fields where sugar-cane is grown, a three year rotation is usually followed, alternating sugar-cane with green manure and wheat.

Fallowing

Land left uncultivated during one season, to be sown in the next, is known as fallow. This is done to improve the fertility of the fields and in this district about 1,400 acres are left fallow every year. Fallowing is done mostly in the fields in which wheat is sown in *rabi*.

Mixed Cultivation

The fertility of soil can also be maintained by mixed cultivation which is common in this district where the following mixed crops are grown: wheat with barley or gram, wheat with gram, and barley with peas. Similarly, *patwa* (*Hibiscus sabdariffa* L.) is sown with *arhar* and also as a border crop with sugar-cane, mustard is sown mixed with wheat, barley, gram and peas, castor

is sown on borders of sugar-cane and *teora* (*Lathyrus sativus* L.) is grown as a mixed crop with gram.

Agricultural Pests

Crops are exposed to damage from various pests such as *nilgais*, monkeys, jackals, birds, insects and fungi and also certain weeds.

Animal Pests—The most harmful are stray cattle and *nilgai* which graze on the standing crop and also cause considerable damage by treading upon it. The ravages of monkeys are directed to the field and garden crops. Field rats are the most dangerous enemies as they eat up even the seeds and sometimes cause complete failure of harvests. Farmers try to drive them away by inundating the fields. Other wild animals which destroy the crops are jackals and rabbits. The farmer is, therefore, greatly exercised and has to keep constant watch on his fields and produce.

Bird Pests—Bats and parrots are fond of fruits and attack guava and mango groves in large numbers.

Insect Pests—They eat the growing plants stealthily and the *gundhi* bug (or simple rice bug) is the greatest enemy of paddy. It is a slender green insect which sucks the sap of the developing ears of the paddy causing them to turn white. Wheat and barley crops are harmed by wheat-stem borers and wheat-stem borer moths. The affected plants generally turn yellow and eventually die. Caterpillars do a great deal of harm by eating the leaves of growing plants or boring into the unripe seed pods and eating up the seeds. Those attacking the seed pods of gram, peas and *arhar* are green in colour and about an inch in length. Their ravages are not so obvious while the crop is standing but when the pods are opened the seed may be found to be missing. Among insect pests harming vegetable and fruit plants, plant-lice and mealy-bugs are the most common. Melon fruit-flies cause much damage to melons, cucumbers and pumpkins. Fruit-flies and mango-hoppers are the foes of fruit trees and termite and sugar-cane borers are enemies of sugar-cane.

The white ant (*deemak*) is a great enemy of seeds and young plants, but often farmers succeed in saving their plants by using cakes of castor or *neem* which are disliked by these insects. Weevils (*ghun*) are small grubs which attack many types of grains when stored, generally causing great damage during the rainy season. Keeping the grain covered with a thick layer of cow-

dung and straw or applying modern insecticides are methods adopted to save the grain from these pests.

Weeds and fungi are also enemies of plants. Of these the former spring up along with the main crop. They consume much of the nourishment essential for the growth of the plant. Fungi consist of very small living organisms and cause a plant disease known as rust. Of many varieties, the main three are those which affect wheat, barley and linseed.

For conducting operations at different places in the district to eradicate these pests a junior plant protection assistant under the entomologist to the State government has been posted in Faizabad.

Irrigation

Before the construction of the Ghaghra pumping canal system, irrigation depended on wells, tanks and to a limited extent on small perennial rivulets. The principal river of the district is the Ghaghra but its high and sandy banks render it unsuitable for purposes of irrigation.

Irrigated and Unirrigated Areas—The irrigated and unirrigated areas vary from year to year according to the rainfall. The following statement shows the area under irrigation from 1953 to 1958:

Year	Net area irrigated (in acres)	Percentage of net area irrigated to the net area sown	Area irrigated more than once in same year (in acres)	Gross irrigated area (in acres)	Percentage of gross irrigated area to total area under crops
1953-54	3,57,261	48·4	9,673	3,66,934	37·1
1954-55	3,47,482	47·1	10,615	3,58,097	35·8
1955-56	3,61,102	48·7	10,385	3,71,487	37·1
1956-57	3,43,800	46·3	8,624	3,52,424	36·0
1957-58	3,75,291	51·2	23,469	3,98,760	40·6

Trends in Irrigation

No data about the irrigated area are available prior to the first Settlement (1860-78) when out of 6,05,618 acres under cultiva-

tion 2,54,825 acres were recorded as dry and 3,50,793 acres as irrigated or, according to the surveyors, as 'irrigable'. Annual statistics are available only from 1885 onwards. At the time of the second Settlement (of 1899) the irrigated area stood at about 3,31,833 acres which increased to 3,54,376 acres at the time of the last Settlement (1937-41). It went on fluctuating from year to year till in 1957-58 about 3,75,291 acres (roughly 51·2 per cent of the net cultivated area) was under irrigation.

Irrigation Facilities

The main sources of irrigation are wells, canals, *jhils* and tanks though certain small areas are also irrigated by the Marha, Majhoi, Biswi and Tons. The supply from the *jhils* and tanks depends on the monsoon and fluctuates from year to year. These sources are capable of irrigating up to 1·94 lakh acres when they are full but even in the driest year (such as 1326 *Fasli*) they could irrigate about 41,000 acres of land; the average area thus irrigated each year during the fifty years from 1901 to 1951 was 1,00,732 acres, the highest quinquennial average being 1,54,896 acres for 1921-26 and 1,38,922 for 1936-41. Wells are a more stable and important source of irrigation and the average area irrigated by them during the half century referred to above was about 2,20,000 acres which varied from 56,282 acres in 1927-28 to 2,69,702 acres in 1932-33. With the opening of the Ghaghra canal in 1937-38 a considerable area is now irrigated by canals and in 1957-58 this area was about 27,708 acres. Table A below gives a picture of the net area irrigated by various sources and table B shows the area irrigated in *rabi* and *kharif*, from 1953-54 to 1957-58:

TABLE A

STATEMENT SHOWING AREAS IRRIGATED BY VARIOUS SOURCES

Sources of irrigation	Net area irrigated (in acres)				
	1953–54	1954–55	1955–56	1956–57	1957–58
Ordinary wells	2,31,961	2,36,179	2,37,831	2,15,351	2,34,408
Tube-wells	4,026	8,076	8,817	20,864	33,429
Govt. canals	24,899	24,831	25,760	23,960	27,708 (Govt. and Private canals)
Private canals	82	..	..	15	
Tanks	79,078	58,134	68,080	67,911	69,978
Other sources,	17,215	20,262	20,614	15,699	9,768
Total	3,57,261	3,47,482	3,61,102	3,43,800	3,75,291

TABLE B

STATEMENT SHOWING IRRIGATED AREA (IN ACRES) UNDER *Rabi* AND *Kharif* FROM 1953-54 TO 1957-58

Year	*Rabi*	*Kharif*	*Zaid*	Total
1953-54	3,24,102	38,137	4,695	3,66,934
1954-55	3,08,649	45,961	3,487	3,58,097
1955-56	3,23,712	44,344	3,431	3,71,487
1956-57	3,03,842	45,130	3,452	3,52,424
1957-58	3,49,477	45,236	4,047	3,98,760

Sources of Supply

Wells—Here, as in the other districts of Avadh, wells are of three types, non-masonry, masonry and tube-wells.

Non-masonry wells can be dug easily in most parts of the district though their number is nowhere large. They are generally small and are dug only where the water level is near the surface. They are cheap and easy to construct and last for one to three years. In 1924-25 their number was estimated at 2,361 compared with 2,296 in 1904. Since 1925 their number has declined and in 1950-51 there were only 1,190 of which 1,099 were used specifically for irrigation. This number further decreased and in 1956-57 their total number was 599 of which only 433 were used for irrigation. The reason for this decline in their number and importance is that their utility is short-lived. As the sub-soil is friable and it is difficult to prevent the sandy sides from falling in, the cultivator has discovered that masonry wells are cheaper to construct in the long run.

Masonry wells are a stable source of irrigation in the district. At the time of the first regular Settlement the number of masonry wells in existence was 18,917. At the time of the second regular Settlement the number increased to 37,843, though only 16,258 were used entirely for irrigation, 11,513 were used partly for irrigation and partly for drinking purposes and the remaining 10,072 were used exclusively for drinking purposes. In 1910-11 there were 34,581 wells of which 28,809 were used for irrigation. In 1931-32 the number was 42,274, the highest number being in pargana Pachhimrath (11,433) and at the end of the last Settlement (1937-41)

the number went up to 43,599 of which 36,476 were used for irrigation. At the time of the census of 1951 the total number of masonry wells in the district had risen to 46,467 of which 38,188 were actually used for irrigation. In 1955-56 the number of wells used exclusively for irrigation was 31,364 (government wells being 823 and private wells 30,541) a number which was smaller only than with that in the districts of Varanasi, Jaunpur, Basti, Azamgarh and Pratapgarh in the whole of Uttar Pradesh. However, in 1957-58, the number decreased to 28,084. This decline is due mainly to the installation of a number of tube-wells during the First Five Year Plan.

In 1878 of the total irrigated or 'irrigable' area of 3,50,793 acres, about 1,54,021 acres (or 43·9 per cent) were irrigated by wells. Though at the time of the second Settlement this area declined to 1,46,396 acres (or 44·1 per cent of the total area), in 1941-42 it was 2,31,489 acres or about 50·3 per cent more than what it had been in 1878. Due to the expansion of the canal system this area was reduced to 2,05,939 acres in 1945-46 as shown in the table below:

Tahsil		Pargana	Area (in acres) irrigated by Wells	Other sources
Faizabad	..	Mangalsi	8,213	5,966
		Amsin	6,562	4,943
		Haveli Avadh	7,384	5,740
Bikapur	..	Pachhimrath	48,390	16,282
		Khandasa	11,225	5,365
Tanda	..	Tanda	10,614	13,263
		Birhar	37,869	23,024
Akbarpur	..	Surhurpur	29,315	12,176
		Akbarpur	31,932	23,506
		Mijhaura	14,435	17,853
		Total	2,05,939	1,23,118

The area has since increased and the figures for the five years ending 1957-58 show that on an average about 2,46,188 acres were irrigated by wells every year.

A masonry well is expected to irrigate ten acres if used purely for irrigational purposes but even if it is used partly for other purposes it can irrigate about seven acres of land. In 1878 the cost of construction of a good well, wide enough for two pulleys working abreast and with the water at twenty feet from the surface, was about Rs 200. It fluctuated between Rs 300 and Rs 500 according to the depth and size before the Second World War and now ranges from Rs 1,000 to Rs 1,500.

In this district the water level generally varies from four to thirty-seven feet which gives an average of about 20 feet though generally the water level of sub-soil springs is even lower than this mean.

Modes of Irrigation from Wells—Leather bags (*moths or purs*) are used for lifting water from deep wells. Wherever the proximity of the water to the surface renders it possible, the hand-operated *charkhi* (pulley) or *dhekli* (lever for lifting water) is used. Sometimes two and even three or four *charkhis* are operated simultaneously depending on the size of the well. The number of *dheklis* to a well also varies from two to four.

The Persian wheel (*rahat*) is another important contrivance for lifting water from wells. It is worked by cattle and is generally used in big wells the irrigating capacity of which is high. An ordinary Persian wheel is capable of irrigating three-fourths of an acre per day as compared with one-tenths of an acre irrigated by the *charkhi* or *dhekli* during the same period.

Tube-wells—Whereas in 1946 there was only one tube-well in the whole district the number rose to 88 by 1954 as their construction was accelerated during the First Five Year Plan. They were located mostly to the south of the river Tons. In 1957-58 tahsil Bikapur had the largest number of tube-wells. As the construction of the Tanda canal was begun almost simultaneously, the need to construct tube-wells in tahsil Tanda did not arise. Progress in the construction of tube-wells is shown in the table below:

Year	Number of tube-wells in different tahsils				Total
	Faizabad	Bikapur	Akbarpur	Tanda	
1953-54	..	..	..	..	88
1954-55	27	88	..	..	115
1955-56	27	132	46	..	205
1956-57	27	154	54	..	235
1957-58	28	154	56	..	238

The annual irrigating capacity of a tube-well is taken to be 262 acres on an average and the government rate for the water supplied is 16,000 gallons per rupee. With the increase in tube-wells the irrigated area has increased correspondingly as is clear from the following table:

Year	Gross area irrigated by tube-wells		Total
	Rabi	*Kharif*	
1953-54	4,528	1,118	5,646
1954-55	9,225	5,246	14,471
1955-56	16,499	5,955	22,454
1956-57	19,535	16,474	36,009
1957-58	40,774	15,347	56,121

The remarkably high figure for *rabi* of 1957-58 was probably due to the deficient rainfall in that particular season.

Canals—At present the district is served by the Ghaghra and the Tanda canal systems, which were constructed in 1937 and 1954 respectively and which irrigate the parts of the district lying to the north of the rivers Marha and Tons.

A peculiar feature of these canals is that they are fed by water pumped from the Ghaghra on which, by reason of its turbulence and volume, dams cannot be constructed in these parts.

The Ghaghra canal system takes off at Raunahi which is situated at a distance of about one and a half miles north of the tenth milestone on the road from Faizabad to Lucknow. The Raunahi pumping station is worked by the power generated at the Suhawal power-station. Running approximately in a south-easterly direction this system serves the area between the Ghaghra in the north and the Marha in the south. At present it consists mainly of the Chandpur, Bhadoli, Peusra, Amsin and Akbarpur distributaries with a number of smaller channels. It was opened in 1937-38 but the actual irrigation started from *kharif* 1346 *Fasli* (1938-39). At that time the discharge at the head-works was 180 cusecs which was later increased to 190 cusecs and after a remodelling in 1954-58 the present discharge is 300 cusecs. The length of the system in the beginning was 175 miles 5 furlongs and has now been extended to 256 miles and 1¼ furlongs. This volume of water is lifted from the river by five 60 cusec pumping sets through a vertical lift of 35 feet. The remodelled Ghaghra canal is designed to irrigate an area of 36,363 acres in *rabi* and 21,027 acres in *kharif*.

The construction of the Tanda canal system began in 1954-55. It takes off from the Ghaghra at the Mahripur pumping station about seven miles from Tanda and serves the area between the rivulet Pikia in the north and the Tons in the south. Running in an easterly direction, the system terminates in the district of Azamgarh. Almost all of the main canal and its branches (87 miles in Faizabad and 111 in Azamgarh district) were completed in December 1958. The pumping house at the head of the canal costing about Rs 10 lakhs and the siphon under the Tirwa *nala* (costing about Rs 4 lakhs) have also been completed. At present the canal is fed by two pumps of the capacity of 60 cusecs each. Four more pumping sets of similar capacity each are now being installed, which will give a total discharge of 360 cusecs by March, 1961. On completion the system is designed to irrigate an area of 36,125 acres during *rabi* and 31,790 acres during *kharif*.

The following table shows the progress of canal irrigation in the district in the last thirteen years:

Year	Irrigated area (in acres) *Rabi*	*Kharif*	Gross area irrigated (in acres)
1945-46	14,190	..	14,190
1946-47	13,292	6,472	19,764
1947-48	18,809	7,310	26,119
1948-49	17,874	8,582	26,456
1949-50	13,770	10,139	23,909
1950-51	16,705	9,462	26,167
1951-52	24,244	10,075	34,319
1952-53	23,209	10,263	33,472
1953-54	16,331	7,368	23,699
1954-55	15,796	9,261	25,057
1955-56	16,620	7,854	24,474
1956-57	13,555	8,250	21,805
1957-58	32,067	11,596	43,663

Thus during this period on an average the canals irrigated about 26,314 acres per year.

Tanks—Tanks, which were once an important source of irrigation in the district, have now only a subsidiary place; in 1956-57 they irrigated only 67,911 acres or 19·7 per cent of the whole irrigated area as compared with 1,96,772 acres or 56·1 per cent in 1878. They are not very dependable as, when most needed in time of drought, they dry up, a drawback which has been the cause of a gradual increase in the number of wells and a corresponding reduction in the area irrigated by tanks. At the time of the Settlement of 1899 the area irrigated by tanks had decreased to 1,78,550 acres or 53·8 per cent of the total area irrigated. With the opening of the canals and the construction of numerous tube-wells, the area irrigated by tanks decreased further.

Ponds are formed in natural depressions and also in artificial excavations made for the purpose where water accumulates and from which it is drawn for supply to the adjacent fields. The latter type (called *talab* or *pokhar*) is numerous and is generally properly maintained. These ponds are of two kinds, those with the capacity of irrigating a hundred acres or more and those which irrigate less. Their numbers during the last five years are given below :

Year	Number of ponds		Total
	Irrigating 100 acres or more	Irrigating less than 100 acres	
1953-54	38	3,161	3,199
1954-55	84	4,998	5,082
1955-56	81	3,331	3,412
1956-57	87	3,756	3,843
1957-58	178	5,044	5,222

The irrigating capacity of a pond is frequently described by the number of days for which it holds water, the area that can be irrigated in a day being regarded as a sufficiently constant quantity. Where the fields irrigated are not far from the ponds and the water is to be raised only once, about two standard *bighas* represent a day's work.

For raising water from ponds a water basket (*beri*) is used which is operated by two men at a time, who throw the water up to a higher level and repeat the process at a still higher level if the land to be irrigated is much above the pond's level. Occasionally even at the first stage, should the bank be high and vertical, a *charkhi* or *dhekli* is preferred.

Other Sources—The smaller streams and rivers also play their part as a source of irrigation but not to any great extent. The Ghaghra and the Gomati, with their much larger and unfailing water supply, are not turned to better account as the height of their banks renders the cost of raising water beyond the resources of the ordinary cultivator.

The tahsils of Akbarpur, Bikapur and Tanda have several streams capable of being used for irrigation. At many places in the upper parts of the courses of the Marha, Biswi, Majhoi, Tirwa, Pikia and other drainage channels the slopes are

moderate and the banks, as a rule, compact; the making of temporary bunds is consequently a work of no great difficulty or expense and, therefore, some of these rivulets are well suited for storage. Where such means are employed the water is raised and conveyed to the fields in the same manner as from ponds.

The numerous *jhils* serve as reservoirs in which water from the surrounding country accumulates during the rainy season. After the rains the cultivators dig channels leading from these lakes and lift the water with the *beri* but as long channels cannot be dug the utility of these *jhils* is limited.

Irrigation by *jhils* is common in tahsil Bikapur particularly in pargana Khandasa and the western half of pargana Pachhimrath. Some *jhils* like Deohat and Masra in tahsil Tanda retain water all the year round and so can be used for irrigation frequently.

Possibilities of Expansion of Irrigation Facilities

In spite of all that has been done, certain tracts (mostly in the Tanda and Akbarpur tahsils) are still deficient in irrigation facilities but there are potential sources which can be tapped: canals and channels can be extended in length and their numbers increased; the number of masonry wells can be greatly increased and old and disused ones can be rebored; where the cost is not prohibitive tube-wells can be sunk and the channels of those that exist can be extended and where possible temporary bunds can be replaced by pakka dams. Under the Second Five Year Plan attempts have been made to translate into action the various schemes to utilise the irrigation potential of the district.

Animal Husbandry And Fisheries

Cattle Census

Bullocks and Buffaloes—The first available figures of cattle used for ploughing are 2,77,901 for 1895 an average of 2·06 animals per plough. A regular census was taken in August, 1899, and the returns show that there were 2,91,856 bullocks and 6,496 male buffaloes in the district, a total of 2,98,352 animals and an average proportion of 2·26 to each plough as compared to the provincial average of 2·38. A second census was taken in January, 1904, when the number of bullocks had increased to 3,20,216, the number of ploughs being 1,47,475 in the whole district. With the increase of population, resulting in more pressure on land, the number of cattle used for traction continued to increase till in 1930 it was 3,38,833 as compared with 1,62,527 ploughs. But by 1944 the

number of cattle over three years of age decreased to 3,10,754 (the number of the ploughs being 1,50,152). It, however, increased again and the cattle census of 1956 reveals that in that year there were 3,58,392 bullocks over three years of age. In addition to these grown up animals, the young stock under three years of age was 52,029.

The case of male buffaloes over three years of age (which could be used for purposes of traction) was different from that of bullocks. In 1899 their number was only 6,496 and it has continued to decline till the present day. In 1904 it was 5,015, in 1930 it was 3,905 and in the census year, 1951, there were only 1,966 grown up buffaloes in the district. In that year there were also 14,050 young male buffaloes below three years of age. The number of adult animals was further reduced to 1,169 in 1956 though there was a slight increase in the number of the young stock under three years of age. The main reason for this gradual decrease is that the farmer prefers the bullock to the buffalo as the latter cannot work well in the hot weather and is slow of pace; but as buffaloes take naturally to water they are in great demand for paddy cultivation. With the decrease in the utility of male buffaloes their calves are also left uncared for and generally die young or are sold.

Cows and Female Buffaloes—Female buffaloes are preferred to cows because the latter yield less milk and it contains a smaller percentage of fat. Being uncared for, the number of cows has dwindled considerably since 1920 : as compared with 1,37,288 adult cows in 1920 there were 1,06,024 in 1956 (the number of young animals under three years of age—male and female—has also decreased from 1,54,311 to 97,486 during this period). On the other hand, due to proper care and attention, the number of female buffaloes has been increasing: in 1920 there were 83,887, in 1930 there were 85,636 and in 1956 there were 88,919. The number of buffaloes under three years of age (male and female) was 71,214 in 1920 and 76,052 in 1930 but in 1956 it was only 35,395.

Improvement of Cattle

For improving the stock of cows and buffaloes new breeds of superior quality are being introduced and stockmen centres have been opened at the following places:

Milkipur, tahsil Bikapur
Pithala, tahsil Bikapur
Shahganj, tahsil Bikapur
Haiderganj, tahsil Bikapur

Raunahi, tahsil Faizabad
Pura Bazar, tahsil Faizabad
Gosainganj, tahsil Faizabad
Katahri, tahsil Akbarpur
Jahangirganj, tahsil Tanda
Shahpur Mahmudpur, tahsil Tanda
Bhiaon, tahsil Akbarpur
Bariyawan, tahsil Akbarpur

As the offspring of the Sahiwal bull was found to be rather bulky and less efficient as a draught animal, it did not find favour with the cultivators and was replaced by the Hariana breed which is not only more hard working and disease resisting but also more active and more suitable for agricultural purposes. Marrah bulls have been introduced to improve the breed of buffaloes. The number of these stud animals is, however, not large and generally varies according to local demand.

Artificial Insemination Centres—There are artificial insemination centres, one each at Bikapur and Faizabad and sub-centres at Masodha, Rani Bazar, Chaure Bazar and Konchha.

Cattle Diseases

Rinderpest, black-quarter, foot-and-mouth disease and anthrax are the common diseases from which cattle in this district generally suffer. Of these rinderpest and foot-and-mouth disease, though common, hardly prove to be fatal. On the other hand anthrax, which appears only occasionally, is more dangerous and in most cases ends in death. These diseases seldom appear in epidemic form though their intensity varies with the nature of the season, rinderpest generally appearing after the rains.

Veterinary Treatment—The district is served by seven veterinary hospitals at Faizabad, Bikapur, Akbarpur, Tanda, Jalalpur, Masodha and Ayodhya. Those at Jalalpur and Masodha are government institutions and are run by the development Block, Jalalpur, and the Training-cum-Production Centre, Masodha, respectively. The hospital at Faizabad, which till recently was an aided institution, has now been provincialised. The remaining three hospitals are still managed by the *Antarim Zila Parishad* (District Board). The hospital at Ayodhya is run under the management of the Municipal Board, Faizabad-cum-Ayodhya. In addition the veterinary staff posted in the development Blocks also attend the cattle in the Block areas. Rinderpest being the most dreaded, receives special attention and during 1954-55 and

1955-56 special drives were launched to immunise all cattle against it. Seasonal inoculations are also carried out to save the cattle from haemorrhagic septicaemia, black-quarter and anthrax and in recent years it has been marked that these preventive measures have reduced considerably the frequency of these diseases.

The medicines required are obtained mostly from Lucknow. Indigenous medicines, the use of which is not very uncommon in the villages are, however, obtained locally.

Feeding and Housing—The last cattle census of 1956 reveals that about 4·3 per cent of the cultivated area of the district was under fodder cultivation. It was a high percentage in comparison with the adjoining districts where, except in Bara Banki and Sultanpur, it was not more than 1·8 per cent, though the quality of fodder produced here is not very satisfactory. The cultivation of leguminous crops containing more protein has been started now and farmers are learning to improve the methods of preservation of green fodder like *juar* and *bajra* in silos and to keep the vitamin content of the grasses intact by making special types of hays.

The housing conditions of the cattle are far from satisfactory. Only a few well-to-do cultivators can afford to build cattle sheds, others keep them in the open outside their dwellings or in their courtyards and it is only during the heavy rains or the severe cold that some accommodation is given to them in the verandahs. The hygienic conditions of the cattle sheds are not satisfactory but have improved somewhat in the villages in the development Blocks where model cattle sheds have been constructed.

A *gosadan* has also been started at Pithala (in tahsil Bikapur) which can house 250 unproductive, old or useless cattle.

Cattle Fairs and Exhibitions

Except the Govind Saheb fair which is held every December and is known for the sale of camels and horses, no other cattle fair of any importance is held here. A small cattle fair held on the occasion of Gopashtami, one-day cattle shows held generally at the stockmen's centres and in the development Blocks and the local *kisan melas* (farmer's fairs) fulfil to some extent the need of the district.

Domestic Animals

Sheep and Goats—In Faizabad, as in other adjoining districts, sheep and goats are domesticated for the supply of milk, wool and

meat but have never been popular. 44,394 sheep and 1,63,746 goats were enumerated in the whole district in 1904. The number of sheep then went up to 50,282 in 1930 but came down to 35,207 in 1951. As for goats, their number went on decreasing during the first two decades of this century. Thereafter there was a temporary rise in their number for it to decrease again to 1,04,579 in 1951, the main factor responsible being the deteriorating condition of the pastures and the continuous fall in the price of indigenous raw wool. During the first and second Five Year Plan periods more attention has been paid to the development of pastures and to the improvement of the breeds of both sheep and goats by the introduction of Bikaneri rams and Jamnapari bucks. The latest cattle census (of 1956) reveals that there are about 42,745 sheep and 1,15,888 goats in the district.

Horses and Ponies—The number of horses and ponies is lower than that in any of the adjoining districts except Basti and Azamgarh. There were altogether 9,675 ponies and horses in the district in 1904, a figure smaller than that recorded for any of the other districts of Avadh. At the cattle census of 1930 there were 4,005 horses, 3,154 mares and 882 colts and fillies. Then there was a sharp decline and in 1944 they totalled only 6,004. Horses and ponies numbered only 5,260 in 1951, this being lower than that in most of the districts of Uttar Pradesh. In 1956 there was a further drop to 4,828. The reason for this decline (as in other districts of the State) is the increasing use of cycles, cycle-rickshaws and mechanised transport which are fast replacing animal driven vehicles and also because very few persons now like, or can afford, to keep horses.

Donkeys, Mules and Camels—As with horses and ponies, the number of donkeys, mules and camels has gone down for similar reasons. In 1956 there were only 3,330 donkeys, 18 mules and 474 camels. These animals are beasts of burden: camels and mules are employed for carrying grain and other commodities to market, and donkeys by potters and washermen for carrying their loads.

Pigs—In 1944 pigs numbered 56,133 (55,893 in rural areas and 240 in urban). By 1951 their number declined to 30,324. As in the case of other domestic animals provision was made in the Five Year Plans for the development of pigs and as a result their number increased to 39,460 in 1956. Pigs are a source of income to the people of certain castes who rear them for meat, fat and bristles, the last being used in the manufacture of brushes.

Poultry

Apart from the Government Poultry Farm, Faizabad, ten other poultry farms have been started in the district, of which seven are located in the development Blocks. There are two private poultry farms at Amaniganj and Karimpur. All these farms provide birds of improved stock in sufficient number for distribution among the villagers.

The Government Poultry Farm, Faizabad, was started in 1944 at Jyoti Sadan and was shifted to Guptar Park in 1948. The stock is obtained from the Central Poultry Farm, Lucknow. The fowls are mostly white Leghorns and Rhode Island Reds. The annual target of the farm is 4,000 chickens which are produced in incubators. Birds and eggs are mainly supplied to the development Blocks in this district as well as to the Allahabad, Pratapgarh, Sultanpur, Basti, Varanasi and Bara Banki districts and the aim is to export annually 10,000 eggs for hatching and 3,000 birds.

Fisheries

The perennial waters of the Ghaghra and the Gomati, as also the numerous ponds and tanks scattered throughout the district, abound in fishes of several varieties. Of these, *rohu* (labeo rohita), *katla* (catla catla), *nain* (cirrhina mrigala), *karaunch* or *kalbose* (labeo calbasu), *mahasher* (barbus (tor) tor), *tengra* (mustus spp.), *parhan* (wollago attu), *chital* or *moh* (notopterus chitala), *patra* (notopterus notopterus), *gonch* (bagarius bagarius), *sol* (ophiocephalus spp.), *singhi* (hoteropneustes fossilis), *mangur* (clarias mangur), *bata* (labeo bata), *sidhri* (barbus spp.), *raiya* (cirrhina reba) and *khursa* (labeo gonius) are the most common and (except *mahasher* which is found only in the Ghaghra and its back waters) are found almost in every part of the district. The fish caught from the different rivers, tanks and ponds is sufficient to meet the requirement of the district but a major portion (about 3,000 maunds) is exported every month, mainly from the Faizabad and Ayodhya railway stations.

To promote pisciculture, the government has taken up tank development work and since 1953 about thirty-six tanks are being operated in the whole district. Seed, known as fry and fingerlings, of all the four good varieties (*rohu, katla, nain,* and *karaunch* or *kalbosc*), are collected from the rivers (specially from the Ghaghra) and reared in the tanks. The important fry and fingerlings collection centres of the department are located at Nirmally Kund and Gupter Kund. In recent years tanks have

been acquired on rent. To encourage the rearing of the major carp (*rohu, katla, nain* and *kalbose*) nearly 50,000 fingerlings are supplied annually by the government to private pisciculturists at subsidised rates of Rs 4 per thousand plus fifty per cent of the actual transport charges.

To ameliorate the condition of the fishermen and to make them self-sufficient and give them confidence in running their trade, co-operative societies are now being organised in the Faizabad and Akbarpur tahsils. Grants-in-aid out of an amount of Rs 10,000 earmarked for this purpose are also to be given for the purchase of fishing equipment and for the improvement of tanks, etc.

Forests

There are no forests as such in the district, and the area under jungle and bushes is only 23,189 acres. The *usar* and ravines are being developed as fuel reserves. The only trees of commercial value are the *sheesham*, dhak and *mahua*.

Famines, Floods and Droughts

Famines—Various measures have been taken during the present century to minimise the possibilities of the occurrence of famines and there is no record of a famine in the district since 1909 but it is known that prior to this the district had been ravaged many a time by this calamity, though little is known about the early famines. It is said that there was one in Avadh in 1650[1] which was probably not very serious. The next was that of 1769 but no definite information is forthcoming about it and it appears that the scarcity was caused by the export of large quantities of grain from the district to famine-stricken Bengal. In the great famine of 1784 Faizabad suffered severely. Owing to the delay of the autumn rains, the *kharif* crop was a failure and the *rabi* of 1785 could be irrigated with great difficulty only by well water as all the *jhils* had run dry. The drought was followed by heavy rains in 1786 which ruined the spring crop of that year. All this resulted in a terrible famine, the consequences of which were felt for several years. It is said that there was such a scarcity of food grains that a large number of people was forced to subsist only on seeds, roots, grasses and barks of certain trees. The next severe famine in northern India was that of 1837 which luckily did not hit this district very hard though prices of

[1] Moreland : *From Akbar to Aurangzeb*, p. 209

food grains rose considerably due to their abnormal export to the famine-stricken areas.

There have been several years of scarcity after 1856. In 1860, in spite of the partial failure of rainfall, Faizabad had a good harvest but due to large scale immigration into Avadh from the adjoining scarcity districts and also on account of the export of food grains to other scarcity areas the prices went up very high and wheat was sold at the rate of ten seers a rupee. The same thing happened in 1866 when Faizabad and the adjoining districts made up a large proportion of the deficiency prevailing in Bengal.

In 1874 and 1877 scarcity conditions again appeared, the famine of 1877 being more serious as it was more widespread but distress was never felt too acutely in this district. Although the scanty rainfall of 16 to 20 inches during the monsoon of 1877 and the hot winds of the September of that year damaged the crops, the yield of the *kharif* harvest was on the whole tolerably good. The *rabi* which followed was also fair, the high prices which prevailed being profitable to the cultivators The distress among the poorest people which was acute in February just before the harvesting of the grain, abated with the ripening of *rabi* but did not wholly end till the early *kharif* crop had come in. In consequence some relief works were undertaken by the government from February to July of that year and in all 73,097 persons of whom 25,675 were women and children got employment. Ten new roads (44 miles long) were constructed, 32 miles of existing roads were repaired and 13 new tanks were excavated. Relief and assistance were also rendered by voluntary efforts by private individuals of means. Two poor houses were also started, one each at Faizabad and Tanda, for the disabled and destitute, where 1,069 persons found asylum.

The famine of 1897 was not severe either but there was marked scarcity (specially in the south-eastern parts of the Tanda and Akbarpur tahsils). Due to the adverse fluctuation of rainfall in the monsoon of 1896 the yield in *kharif* was not more than thirty or forty per cent of the normal, and although the drought of September and October of that year reduced the area under cultivation in the following *rabi*, the yield was only reduced by thirty-four to fifty per cent of the normal.

The relief works which were started in October, 1896, were hardly effective in the beginning but after three months or so the number of persons benefited went up to 9,000 per day.

There were about 2,000 people in the poor houses opened at each of the tahsil headquarters. Rs 60,271 were also spent from the charitable relief fund mainly for the purchase of cattle and seed, the rest of the fund being spent on gifts of clothing, doles to respectable and poor persons and grants to a number of weavers in order to enable them to start their business. The scarcity came to an end with the rains of 1897 and the district made a rapid recovery showing that the famine had not been very serious. The revenue demand for 1897 was suspended to the extent of Rs 1,82,029 and of this Rs 1,00,248 was later remitted, the balance having been realised in the following year.

The district had again to face famine conditions in 1907-08 when for several years the harvest had been below average. In 1905 the *rabi* was seriously damaged by severe cold and was again affected from August till the middle of October, except in the extreme eastern part of the district, reducing the yield of *kharif* to 25 per cent. To relieve the situation a sum of Rs 3,50,000 was distributed as *taqavi* in October and November but conditions deteriorated and on January 1, 1908, the district was declared a famine area. Poor houses were opened and distribution of gratuitous relief continued till July. The number of people employed in the relief works was 14,766 which was reduced to 3,680 by the end of March and 3,443 by the end of April when the works were closed. The area under *rabi* in that year was only 70 per cent of the normal but the liberal advances for the purchase of seed and digging of non-masonry wells coupled with the opportune rains of January and February resulted in an unexpectedly good crop. The demand for labour for harvesting operations reduced the number of relief works and the high prices of the produce saved the situation. After the *rabi* harvest there was no anxiety, though the prices remained high. All the poor houses were closed by August.

Since then no famine of any severity has occurred in the district, though there were some crop failures in certain years during which relief was given in the shape of *taqavi*.

Floods—Floods are not a natural feature of the district. In normal years, the low lying areas (*manjha*) along the river Ghaghra in the tahsils of Faizabad and Tanda are submerged. These areas are thinly populated and the people usually live under *chappar* (thatched lean-to) and on machans and abandon them when they apprehend that the river is rising. Rivers with shallow beds which are almost dry in summer also overflow their banks when the rainfall is abnormally high.

Generally floods are the result of heavy rainfall. Among the wettest years mention may be made of 1871, a season of general floods, when the district as a whole received no less than 68·95 inches of rain, 87 inches being recorded in Faizabad town alone. In 1894 the heaviest fall on record occurred, 78·59 inches being registered for the district as a whole. This season was the culminating point in a succession of wet years. Another remarkable wet year was 1903 when the average of rainfall registered at the different recording stations of the district was 72·7 inches and when over 77 inches fell in Faizabad town itself. Floods were recorded in 1931, 1953 and 1955. The Ghaghra flood of 1938 which severely inundated the entire area of the districts of Bahraich, Gonda and Kheri on the north-west and Azamgarh and Ballia on the east of Faizabad had almost no effect on any part of this district except the south-eastern parts of parganas Birhar and Tanda.

There were unprecedented rains in 1955 resulting in the worst flood in the district ever witnessed during the last hundred years. Owing to incessant rains for two weeks in June the land was deluged. This was followed by the unbroken spell of a week's heavy rain in July which caused the rivers Tons, Biswi, Tirwa and all the other tributaries of the Ghaghra to overflow. The waters of the Tons and the Biswi joined to form a large sheet flowing from west to east and inundating nearly two-thirds of the district in its stride. In previous years floods had occurred only in the low lying areas adjacent to the Ghaghra and measures to counter the floods were concentrated in that region and not in the region contiguous to the Tons and the Biswi. The spate caused numerous breaches on the roads which became impassable. At some places people had to make breaches in the roads to divert the water. As the embankments of the Faizabad-Sultanpur railway line prevented the accumulated flood water from draining away, the villages to the west of this tract were submerged and people had no option but to cut the embankment at different places. These breaches rapidly widened and caused dislocation of traffic. The low lying area from Faizabad to Akbarpur was also submerged and some of the culverts became unsafe. The Faizabad railway loop-line was also badly impaired. The telegraph and telephone lines from Faizabad to Akbarpur and Jalalpur suffered unprecedented damage. Of the 2,935 villages in the district, 1,988 were affected by the flood or by water-logging and 16 main *abadis* (habitations) and 455 hamlets were completely destroyed. A

large number of houses, (particularly those that were not *pakka*) in the affected areas in the Akbarpur-cum-Shahzadpur town area collapsed and stocks of food grain and other household effects were buried in the debris. Nearly 700 head of cattle were washed away and 13 human lives were lost.

Although the complete severance of the lines of communication made it difficult for relief to be sent to the affected areas, nevertheless rescue operations started immediately with the help of boats which were requisitioned from the *mallahs* (boatmen). Non-official assistance was mobilised. 55 flood-posts, 5 rescue and 28 medical posts were established and were stocked with food grain, salt, kerosene oil, medicines and other necessities of life (worth Rs 2,33,455) and clothes (worth Rs 10,000) for distribution to the people. The victims were also given *taqavi* and subsidies for the reconstruction of their houses and the purchase of seed and bullocks; school fees for five months were remitted and the recovery of land revenue and other government dues was suspended all over the district till September, 1955. For meeting the fodder scarcity, 10,000 maunds of *bhusa* (chaff) was allotted to the district by the government of which 8,550 maunds was imported and one-third of which was sold to needy farmers at low rates. All the pasture-land of the Forest Department and the fallow lands of the *Gaon Samajs* as well as the land available in the cantonment were thrown open to cattle for free grazing.

The number of villages in the district which are liable to inundations is about 450 and the work of raising the level has started in 20 villages and bridges and culverts on roads likely to be affected by floods have been strengthened.

CHAPTER V

INDUSTRIES

Old-time Industries

The district of Faizabad is more agricultural than industrial and though it is not primarily a manufacturing area it has always been famous for its old cottage industries, notably the Tanda jamdani—a fine and expensive muslin—and several other kinds of cloth. It was also known for artistic wood-work, *singardans* being a speciality; sugar refining was also one of the prominent industries and indigo factories were also worked in the estates of the influential talukdars, although they have long ceased to exist. The *phul* (bell metal) utensils of Ayodhya were well known. In fact at one time the industries and manufactures of the district were of more importance than of any other part of Avadh except Lucknow. Under the liberal patronage of the nawabs of Avadh, artisans and craftsmen flourished and their work attained a high degree of excellence. It was with the decline of the nawabs and the withdrawal of royal patronage that the decay of local industries started. Captain Alexander Orr of the Oude Frontier Police in his letter of January 9, 1855, to Major-General Outram, Resident at Lucknow, stated, "The town of Fyzabad, once so flourishing under the rule of the late Bahoo Begum, is now in almost a ruined state....Its manufactures are glass, paper, cotton cloths, hookah-snakes, tazziahs, brass and copper vessels, gunpowder and fireworks, sword-hilts, dyeing, etc."

Cloth Printing—It was during the days of Muhammad Hayat of Rasulpur that the town of Tanda became largely populated by skilled weavers who were famous for the beauty and fineness of the fabrics they produced. During the course of time appreciable trade in cloth sprang up and several Europeans, notably John Scott, James Orr and Johannes, became associated with it. The first named is said to have had an immense establishment in the town where all the cloth made in the bazar was brought to be washed and bleached. James Orr is credited with introducing improvements in the manufacture and printing of cotton fabrics and importing new patterns and designs from Europe. The shuttles used in weaving and the blocks for printing were manufactured locally. In 1862 there were 1,122 looms in Tanda but owing to a severe cotton famine the number came down to 875 in 1874. Thereafter the

industry made a noticeable recovery and in the opening years of this century there were about 1,150 looms in the town. Though scattered all over the district cloth printers were mainly concentrated in Tanda where, in 1923, there were 16 firms employing 377 persons. *Chhint* (chintz), in which trade was very brisk, was exported mostly to Darjeeling and Nepal (through Nepalganj, Gorakhpur, Kishanganj and Butwal). The industry has now declined almost to extinction, partly because of the import restrictions imposed by the Nepal Government and partly owing to the adverse effects of excise duties and taxes.

Jamdani—The special cloth for which Tanda has been famous is jamdani. It is woven with counts of yarn as fine as 120 to 200, and is figured and damasked. In earlier days ten different kinds of jamdani were manufactured, varying in quality and design, the most expensive being *pench* which had an admixture of silk. Originally a *than* (bolt) used to be 10 yards by 30 inches but the length was later reduced to 3½ yards. Other costly kinds were *juhi* and *khara bel barik* and were interwoven with designs of fruits and flowers, and some of the cheaper kinds were *khara bel*, *marqa* and *chand tara*. The demand for these costly fabrics was confined to a handful of rich persons, the talukdars and the nobility, and their disappearance sounded the death-knell of the industry. The present state of the industry is none too happy; there is hardly a family that is engaged in this work now and there is no production for general sale, only special orders being executed on demand. The deterioration of the industry can be ascribed partly to the abnormal rise in the cost of production, the poor purchasing power of the people and the change in taste and fashion. Efforts at revival are being made and a co-operative society of the jamdani workers of Tanda has been formed to give impetus to the industry.

Wooden Boxes—Faizabad has been known for its artistic wooden boxes for a long time. In former days wood-carving was a flourishing industry, doors being frequently adorned with the fish-crest, the emblem of the Nawab Vizirs of Avadh but this craft has now dwindled into insignificance. Durable wooden boxes were ordinarily made in four different sizes and were used as *singardans*, office and cash boxes, *itardans* (scent cases) and *qalamdans* (inkstands and pen trays combined). Of these, the *singardans* were either square or rectangular and served as ladies' toilet cases or jewel boxes. They were lined with *banat* (broadcloth), had many compartments and sometimes even secret ones (called *chorkhanas*). There was a mirror inside the lid, and the

box also contained a section for stationery. A *singardan* took about 10 days to make, a cash box 5 and a *qalamdan* 1½ days. Owing to changes in taste and the introduction of new kinds of substitutes the industry has declined appreciably and at present only one unit is engaged in the making of *singardans*.

Khandsari Industry—At one time the preparation of *khandsari* sugar was very common throughout the district. This important industry, however, had a steady decline ever since mill-made sugar entered the market and at present only a small factory situated at Gaynaspur is engaged in the production of *khandsari* sugar.

Manufactures and Trades

Apart from the old-time industries described above, which now exist only in an attenuated form, the district has a number of small and cottage industries of note. Cotton weaving and the allied crafts of dyeing and printing are extensively practised in Tanda and other small towns like Jalalpur and Akbarpur. Agricultural produce forms the bulk of the trade of the district. Faizabad and Ayodhya export vegetables and tobacco. The interior trade of the district, which is not very important, is limited to the supply of the ordinary wants of the people.

Power

Hydroelectric—There is at present no hydroelectric power generation, transmission or distribution in the district.

Thermal—The towns of Ayodhya and Faizabad get power in bulk from the Suhawal thermal power-station which is situated at a distance of ten miles from the headquarters of the district and supplies electricity through a licensee, whose area of distribution extends only to the municipal area of these towns.

The Suhawal steam-station was constructed by the State Government in 1937-38 with an installed capacity of 2,500 kilowatts as part of the Faizabad Electricity and Ghaghra Pumping Schemes for providing power to Faizabad and Ayodhya and supplying energy to the Raunahi pumping-station for lifting the water of the Ghaghra for irrigation. Two additional generating sets of 1,000 kilowatts each were installed for energising the tube-wells sunk during the First Five Year Plan and the capacity was further augmented by installing 3 sets of 5,000 kilowatts each. The existing capacity of the station is thus 19,500 kilowatts.

The number of industrial consumers on March 31, 1957, was 123 and the number of units consumed by industrial concerns during the period from April 1, 1956, to March 31, 1957, was approximately 9,90,600. The scheme for the expansion of electricity in Faizabad is a pilot project at present but when the Rihand dam is completed the Suhawal lines will be connected with its eastern grid.

Large-scale Industries

The only large-scale industry in the district is the sugar industry and the only mills are the Kamlapat Motilal Sugar Mills (established in 1947). This factory is situated near the Masodha railway station by the side of the Faizabad-Allahabad road, at a distance of about 5 miles from Faizabad town. Like all sugar mills, the factory works in the season which starts in November and ends in April. There are three eight-hourly shifts. The Annual Review of Activities (1957) of the Department of Labour, Uttar Pradesh, shows that the average number of workers employed daily was 422. Some workers are employed throughout the year and some only seasonally. About a crore of rupees has been invested in the mills, the equipment including 2 vacuum pumps, 4 boilers, 1 turbine and 2 diesel generating sets. The mills have their own workshop. The crushing capacity is 1,300 tons of sugar-cane per day which is sold by the cultivators to the mills at the factory gate. The sugar-cane purchasing centres are at Gosainganj, Bilhar Ghat, Suhawal, Baragaon, Tajpur, Barun, Rudauli, Daryabad, Said Khanpur, Tarun, Para Tajpur, Inayatnagar, Haiderganj, Vajhna, Kumarganj, Kummi, Safdarganj and Bara Banki. It is transported to the factory from these stations by rail or by motor trucks. The rates of sugar-cane are determined by government in consultation with the mill owners and sugar-cane cultivators. About 3,26,864 maunds of Sugar worth Rs 97,09,861 was produced in the season of 1957-58 entailing a consumption of 34,40,791 maunds of sugar-cane worth Rs 48,12,028; about 225 tons of steam coal and approximately 1·75 tons of hard coke are used as fuel during the year. The sugar produced is partly consumed locally and the rest is exported mainly to Kanpur, Allahabad and Madhya Pradesh, in 1957-58 about 1,49,355 maunds being exported by rail.

Small-scale Industries

Ice Factory—An ice factory, situated in Faizabad town, was established in 1953. The plant is electrically operated and employs 5 persons. Approximately Rs 30,000 has been invested in

this factory. It turns out 10,000 *sillies* (ice-blocks) during the season which generally lasts from February to October. The cost of the ice produced is about Rs 60,000. On an average 1,26,000 units of electricity costing Rs 15,000 are consumed in a year. The ice is sold in Faizabad proper and in the adjoining districts of Sultanpur and Pratapgarh. The factory has also installed a cold storage plant in which 10,000 maunds of potatoes can be stored. There is another ice factory situated on the Faizabad-Ayodhya road which has remained closed since 1956. The raw materials required for the manufacture of ice are ammonia salts and water. The industry enjoys peak sales for about a couple of months during the summer, the demand declining appreciably with the advent of the rains. Hotels and restaurants, ice-cream manufacturers and traders in fish depend on this industry during the hot season.

Cold Storage—There are three cold storage concerns in Faizabad town, in one of them (the Ranjit Ice Factory), cold storage is a subsidiary industry. The other two are the Ice and Cold Storage and the Chandra Cold Storage established in 1949 and 1958 respectively and both together employ 40 persons. An investment of over Rs 4,00,000 is estimated to have been made in the concerns which in a year consume about 2,26,754 units of power costing Rs 25,650.

Ice-cream—The trade is carried on during the hot season. Like the ice industry, this business starts usually in February and comes to a close by the end of October. There are 6 power driven ice-cream and ice-candy plants in the district, in the towns of Faizabad, Tanda and Jalalpur. The capital invested is approximately Rs 55,000. Ice, milk-powder, sugar, colouring matter, essence, etc., which are obtained from the local market, constitute the essential raw materials of the industry and cost about Rs 11,700 to produce annually about 12 lakh ice-candies worth Rs 23,400. The annual bill for power consumed by the plants comes to Rs 2,400.

Oil-pressing Mills—Faizabad town has 4 electric oil-pressing mills which give employment to 24 persons. During the Second World War the industry enjoyed a brisk trade. At present the mills annually produce oil and oilcakes worth about Rs 11,07,600. In the process of production the mills consume electricity costing Rs 25,600 a year. The investment in the industry is estimated to be Rs 3,37,000. Various oil-seeds like mustard, linseed, ground-nut, etc., are used as basic raw materials. Roughly 43,900 maunds of these seeds, generally obtained from local

markets and worth Rs 8,65,200, are consumed by the mills in a year. The products are sold locally and are also exported, mostly to Calcutta. The by-products are the cakes of these oil-seeds and are purchased by the local dealers from the mills and the distribution for retail sale in *mandis* is arranged through agents. The oilcakes serve as cattle-food and fertilisers.

Dal (pulse) Mills—The town has 3 *dal* mills which are electrically operated and employ 25 persons and in which Rs 4,08,000 has been invested. About 52,540 maunds of pulses, worth Rs 8,40,640, are prepared in a year. In the process of preparation the smaller particles form a by-product called *chuni* 18,460 maunds of which, worth Rs 1,29,220, are produced annually. The products are sold locally and are also exported to the neighbouring districts. The mills consume electricity worth Rs 18,200 annually.

Brick-kilns—As the running of brick-kilns requires neither much capital nor skilled labour, bricks are made locally. The kilns work throughout the year except during the rains. There are 66 kilns scattered throughout the district which employ no less than 6,325 persons. An investment of about Rs 11,46,000 has been made in this industry. The main raw material is earth out of which bricks of different dimensions and shapes are prepared by experienced workmen using wooden moulds. The bricks are arranged in regular rows on the open ground and left to dry in the sun for a few days before being baked. The earth is obtained from the owners of the brick-field on a contract basis, the royalty charges ranging from Rs 500 to Rs 600 per bigha. Hard coke, coal-dust and wood are used as fuel for baking the bricks. The cost of fuel and the royalty charges amount to Rs 5,85,600 in a year. The total annual output of the kilns is about 924 lakhs of bricks which fetch a price of Rs 17,52,000. The industry has only a local market and there is no export outside the district.

Limekilns—In Faizabad town there is a great demand for lime for building purposes. *Kankar*, the raw material needed for the production of lime, is found abundantly in almost all parts of the district, specially in the neighbourhood of *usar* (barren) lands. It is burnt in kilns to form lime which is then ground with water. There are 7 limekilns in the district, which are located mostly in the town and employ 68 persons. In a year steam-coal worth Rs 46,800 is used as fuel to work the grinding mills. The investment in the kilns is estimated to be

Rs 1,05,300 and they annually consume about 3,60,000 cubic feet of *kankar* costing Rs 54,000. The kilns produce about 3,60,000 cubic feet of lime annually value at Rs 1,62,000. Lime is a ready substitute for cement and before the latter came into use lime was used in the construction of buildings. The lime produced in the kilns is sold locally and there is no export of the commodity outside the district.

Flour-mills—There are 321 flour-mills scattered all over the district which grind the corn brought by the customers on payment. Some of these mills are operated by electricity, others are worked by oil-engines. The running of the plants does not require much skilled labour and in many mills run in the rural areas the owners themselves do the entire work. This accounts for the employment of only 25 outside labourers in all the mills. A total investment of Rs 24,29,750 has been made in the mills which grind roughly 5,42,275 maunds of grain in a year and realise Rs 5,08,380 as grinding charges. Power of the value of Rs 81,166 is consumed annually by the mills.

Saw-mills—There are 7 saw-mills in Faizabad town which are operated by electricity and employ 14 persons. The mills undertake the sawing of timber which is brought in by customers. The amount invested in the industry is Rs 22,400 and the sawing charges realised in a year amount to Rs 26,000.

Power-looms—The district as a whole and particularly the towns of Tanda and Jalalpur are famous for their handloom industry. Power-looms, which are largely concentrated in Tanda, were introduced in 1951-52. There are at present 120 power-looms in which about 700 persons are employed, the total amount of capital invested being Rs 1,19,600. Artificial silk is imported from Japan, Calcutta and Bombay and roughly 34,400 lb. worth Rs 1,31,000 is used in a year. On an average 2,75,200 yards of cloth, worth Rs 2,80,000, is produced annually. About 57,000 gallons of oil (roughly worth Rs 9,800) is consumed in running these looms. Local dealers purchase the cloth turned out which is generally exported to Assam and Bengal though some of it is also sold in the local market.

Steel Trunk Industry—The manufacture of steel trunks is a growing industry of the district. It has steadily gained ground in recent years. Till the early twenties of the century all steel trunks were imported from Allahabad, but now about a dozen units are functioning and are mainly centralised in Faizabad town itself. The investment in the industry is estimated to be

Rs 13,450 and the annual output is 50,900 trunks of different sizes. The value of the goods produced is about Rs 1,59,000. The materials used are iron sheets, bolts, locks and paint although some difficulty is experienced at times in their procurement as they are obtained from stockists who charge high profits. The cost of the finished product is thus greatly increased to the disadvantage of the customer. The yearly cost of the materials used is about Rs 1,19,000. These trunks are generally sold in the local markets, including the fairs held in the district from time to time.

Furniture Making—This industry is of recent growth. Wood, the raw material, is readily available locally and costs about Rs 60,000 annually. Eight units, with an investment of Rs 11,000, are located in the town of Faizabad, providing employment to about 37 persons who produce furniture worth Rs 85,500 in a year which is sold locally.

Soap Making—The industry has emerged in recent years in which 4 units are engaged. Besides the owners it provides employment to 6 outside labourers. Although the industry suffers from lack of capital and technical knowledge, the total production of washing soap in a year is over 3,000 maunds worth about Rs 1,40,000. An investment of roughly Rs 19,000 has been made in the industry, the important raw materials of which are oils, caustic soda, sodium silicate, soap-stone, scents, etc. They are obtained locally at a cost of Rs 1,20,000 in a year. Fuel used in the process of manufacture costs Rs 2,700 per annum, The soap manufactured is sold locally and in the adjoining villages of the district.

Biscuit Making—The making of biscuits is yet another industry in which 11 units and 15 persons are engaged. All the units are located in the town of Faizabad and over Rs 8,000 has been invested in the business. The chief raw materials used are *maida* (fine wheat flour), sugar, ghee or butter, milk and essence, which are procured from the local market. About 1,400 maunds of biscuits, worth over Rs 76,000, are produced annually. Firewood costing about Rs 1,400 is consumed in the baking furnaces. These units produce cheap biscuits which are sold in local markets and in the adjoining villages.

Agricultural Implements—There is only one unit engaged in the production of agricultural implements such as *phars* (ploughshares), *khurpis* (weeding blades), *gagras* (big metal pots), etc., which with its workshop is located in the town of Faizabad. An invest-

ment of Rs 3,500 has been made in the industry which gives employment to 5 persons. About 7 tons of iron and steel (worth Rs 5,600) are used annually for turning out implements worth Rs 10,400. The raw material is imported from Calcutta and Kanpur. Some 600 maunds of coal, costing about Rs 1,200 every year, is consumed in the furnace for heating the iron. The industry has a particular importance for people in the rural areas where the manufactured implements find a ready market. The State Industries Department has given financial assistance for the development of this industry.

General and Job Engineering—Eleven units, located in Faizabad, Jalalpur, Tanda, Gosainganj and Akbarpur, with an investment of Rs 7,800, do repairing on a job basis and earn about Rs 15,000 annually.

Cloth Calendering—This industry, in which 5 units are engaged, is concentrated in the town of Tanda. It gives employment to 40 persons and over Rs 50,000 has been invested in it, over 30 lakh yards of cloth being calendered in a year yielding an income of about Rs 95,000. The materials used in this industry, costing about Rs 31,500 annually, are starch, gum and *gur* (jaggery) which are obtained locally.

Other Small-scale Industries—The other small-scale industries which call for only a passing reference are soda-water making, welding (by gas), tobacco grinding, cotton carding and cotton and artificial silk *dori* (string and twine) making, the investment in which is about Rs 20,000. Except for the welding industry, in which only 4 persons find employment, the rest of the industries are managed by the owners themselves. Welding, tobacco grinding and cotton carding are done on a job basis, the last two carrying on their business for only 3 months in a year. The annual earnings of these industries amount to about Rs 38,000.

Cottage and Village Industries

Handloom Weaving—There are no cotton mills but handloom weaving thrives throughout the district. It is an important industry which is mainly concentrated in the Tanda and Akbarpur tahsils, no less than 12,000 handlooms, employing about 30,000 persons, being operated. Of these looms 3,000 are engaged in the manufacture of cotton cloth including small items like *gamchhas* and the remaining 9,000 producing artificial silk and other textile goods. *Gabrun*, *dosutti* and jamdani are the principal varieties of cloth woven in the district. Jamdani is produced by specially interweaving yarn in a particular way as the weaving of the fibre

proceeds. *Garha* and *gazi* are usually woven from yarn of 12 to 18 counts imported from Bombay, Madras, Kanpur and other places. Lungis, saris, dhotis, Kishanganji saris, *sangis*, *safas* (turbans), handkerchiefs, *gamchhas*, *chaddars* (sheets) and other articles of average quality are woven of yarn of 18 to 34 counts. Artificial silk fabrics in attractive designs are woven in Tanda only, the raw material being imported from Japan, Calcutta and Bombay. About 270 lakh yards of artificial silk and staple goods and 90 lakh yards of handloom cloth are produced annually. The cost of raw materials annually consumed is estimated to be Rs 2,61,18,000 (artificial silk worth Rs 216 lakhs, cotton yarn worth Rs 36 lakhs and dyes and chemicals costing Rs 9,18,000), and they are imported by the big dealers of the town and also by the Weavers' Central Co-operative Society, Tanda, from whom it is purchased by the weavers according to their need. The goods produced by the weavers are sold to local wholesale dealers who sell it to the retailers. The chief centres of export outside the State are Dinajpur and Kishanganj (Bengal), Tinsukhia (Assam) and Raipur (Madhya Pradesh).

Yarn Spinning by Hand—Spinning of yarn, in which about 10,500 persons are engaged, is carried on all over the district, but the notable places are Ramnagar, Bariyawan, Salahuddinpur, Bikapur, Haiderganj, Alaupur, Akbarpur, Chaure, Hanswar and Baskhari. Capital of about Rs 42,000 has been invested in the industry. Cotton, which is the raw material of the industry, is obtained locally. In a year about 2,250 maunds of cotton valued at Rs 2,03,000 is consumed and yarn worth Rs 5,41,300 is produced which is sold to the Gandhi Ashram, Akbarpur.

Cloth Printing—This industry, in which about 300 persons are engaged, is also mostly concentrated in Tanda. Cloth used for printing is ordinary *markin* and, in very rare cases grey shirting, all of which is imported from Kanpur, Indore and Bombay, cloth of local manufacture being used very seldom. *Fards* (upper covers of quilts) are also printed occasionally. Tanda prints do not come up to a high standard and there is practically no demand for them in this State. The work goes on for 8 months in the year and remains suspended during the rains. Payment is by piece work. The capital invested in the industry is about Rs 28,000. In a year the industry consumes raw materials worth, about Rs 9,78,700, which consist of cloth and dyes. The yearly output comes to about 8,70,000 yards of printed cloth which is worth Rs 11,41,875. The goods are exported to Nepal.

Dyeing—About 350 units are engaged in this industry which is concentrated in Tanda, Jalalpur and Akbarpur. Only job work is done, the capital invested being about Rs 17,500. Dyes are the only raw material required and are obtained either locally or from Kanpur at a cost of Rs 2,76,600 and roughly over 10 lakh lb. of yarn is dyed for which the charges come to about Rs 3,90,500 every year and fuel worth Rs 16,500 is consumed.

Biri Making—Five units are engaged in *biri* making which provide employment to about 90 persons who do all the work by hand. Most of the units are located in Faizabad town. The investment is estimated to be Rs 10,000. Tobacco and *tendu* leaves, which are imported, are the main raw materials. Tobacco worth Rs 1,44,000, which is produced locally, is consumed in a year by all the units. *Biris* valued at approximately Rs 3,37,500 are made in a year and are sold to dealers in the district.

Shoe Making—This is a popular industry in which 594 units are engaged. Hides and skins are available in the district in abundance and most of them are exported to Kanpur (from Faizabad town, Tanda, Akbarpur and Jalalpur), the rest being used locally for making footwear. About Rs 21,500 has been invested in the industry which is concentrated in the towns of Faizabad and Jalalpur. Leather is tanned indigenously and about Rs 3,32,000 worth is consumed by the units every year. Over a lakh pair of shoes are made annually, which cost more than Rs 4,60,000.

Gur Making—The manufacture of *gur* is so closely allied to agriculture that it can hardly be called an industry. The district has a long history of making *gur* and *khandsari* sugar, and the normal area under sugar-cane here (49,407 acres) is larger than that in any other district of Avadh, except Kheri, Sitapur and Bara Banki, Hardoi having nearly the same area under sugar-cane as Faizabad. There has not been much improvement in the process of *gur* making over the age old practices. It appears that before the introduction of iron implements for *gur* making, such as *kolhus*, iron pans, etc., the sugar-cane was pressed in large stone vats. The old process was obviously wasteful but the modern method has also not been found to be very satisfactory as even by it all the juice cannot be extracted from the sugar-cane. The resulting bagasse is used as fuel to heat the juice in large and shallow open pans. While being heated, the juice is clarified by various methods (by adding certain vegetable products and by the use of chemical carbon made from rice husks) which bleach the

juice to some degree of whiteness. When the juice thickens it is poured out in shallow vessels and, when nearly dry, is made into blocks (*bhelis*). The ordinary *gur* is deep cream or brown in colour, the specially bleached variety being nearly white or light cream. *Gur*, which retains a large amount of molasses and is very sweet in taste, is considered to be more wholesome and beneficial than white sugar. It is chiefly produced in tahsils Tanda and Akbarpur and it is estimated that the total quantity produced in the district is 11·5 lakh maunds of the value of Rs 150 lakhs. Of late the rise in price has synchronised with that of mill sugar but it still finds a ready market in this and adjoining districts.

Blanket Making—The industry of blanket weaving is carried on by 50 units. No use of power is made and the entire work is done by hand. Bandipur and Bhiti are the two places where the industry has become centralised. The capital investment exceeds Rs 2,000 and on an average, 180 maunds of wool, worth Rs 14,400 (which is obtained locally), is consumed every year as raw material. Over 2,000 blankets worth Rs 21,000 are produced annually and are sold locally or to the dealers who make their purchases direct from the makers. The blankets are made of coarse wool and are of poor quality.

Other Cottage Industries—Other things made here to which only a passing reference need be made are candles, tin canisters, lathis, horn combs, saddles, hookas of coconut shells and fireworks. The employment of outside labour in these industries is negligible as generally the owners themselves do the entire work. The total investment in these industries is estimated to be only about Rs 7,000. Raw materials worth over Rs 10,000 are consumed in a year and goods of the value of over Rs 26,000 are produced and find only a local market.

Industrial Arts

The making of artistic *singardans* and the jamdani work of Tanda are the only industrial arts worth mentioning and they have already been described in detail earlier.

Industrial Potential and Plans for Future Development

Faizabad acquires importance because of its close proximity to Ayodhya, the famous place of pilgrimage which is visited every year by lakhs of people from all over India. The district has a network of metalled and unmetalled roads and has direct rail and road connections with important cities

like Lucknow, Allahabad and Varanasi. Electric power from the Suhawal power-station is also available for small-scale industries and when the Rihand dam is completed it will be able to supply hydroelectric power in abundance. The district has adequate banking facilities and among the industries which have a scope for development one is tanning for which hides and skins are available as also tanning materials and water. The abundance of raw material can be assessed from the fact that in 1956 about 12,700 maunds of hides and skins were exported to other districts by rail alone which was only one-third of the total export, two-thirds being exported by road.

Another industry that appears to have good prospects is that of bone grinding. In 1956 about 13,850 maunds of bone was exported to other districts by rail and roughly an equal quantity was sent out by other means.

Yet another industry that lays claim to consideration is that of yarn production. Hand spinning of yarn and handloom weaving are carried on extensively all over the district where there are no less than 12,000 handlooms besides 14,000 in the neighbouring district of Azamgarh. Thus as there is a heavy consumption of mill yarn in this area, the establishment of a spinning mill will be a profitable concern. Although the district does not produce cotton it can be imported without any great difficulty.

Of the technical institutions mention may be made of the Training-cum-Production centre run by the Industries Department at Bikapur which imparts training in the trades of fitter-cum-mechanic, tailoring, carpentry and smithery.

Labour Organisations

There are 10 trade unions in the district which are registered under the Indian Trade Unions Act, 1926. They are: Masodha Chini Mill Shramik Sangh; Faizabad Zila Safai Mazdoor Union; Shramik Sangh; Ganna Samiti Karmachari Sangh; Dukan Evam Vyavasaik Sanstha Karmachari Sangh; Faizabad Municipal Mazdoor Union; Suhawal Power House Mazdoor Sangh; Resham Soot Vyapar Mandal, Tanda; Sri Gandhi Ashram Shramjivi Sangh, Akbarpur; and Power Loom Bunkar Union, Tanda. Of these only the Masodha Chini Mill Shramik Sangh and the Shramik Sangh are affiliated to the Indian National Trade Union Congress. The administration of the Indian Trade Unions Act in the district is looked after by the Trade Union Section of the labour commissioner's office at Kanpur. A labour inspector was posted

at Faizabad in 1947. He endeavours to maintain industrial peace by ensuring a fair deal to both the employer and the employee under the labour laws.

Welfare of Industrial Labour

At present there is no labour welfare centre in the district as there are very few mills and factories. The only big concern is the sugar factory at Masodha which has a labour welfare officer under whose management a workers' club and a library function. Free medical attendance is provided for the workers at the mill dispensary and there is a special fund for the benefit and welfare of its workers.

CHAPTER VI

BANKING, TRADE AND COMMERCE

Banking And Finance

History of Indigenous Banking in the District

Situated on the banks of the navigable Ghaghra and in the vicinity of the holy city of Ayodhya, Faizabad developed into a religious and commercial centre of no mean importance. In the days of Akbar, Ayodhya was on the trade route between Bengal and Agra. When Faizabad became the capital of Avadh in the days of the nawabs, trade and commerce flourished here with unprecedented success. Steamers plied regularly between Calcutta and Ayodhya carrying goods of all kinds. The trans-Ghaghra districts and Nepal received their supply of goods through this town. As no specific account appears to be available of the early modes of banking in the district it can only be presumed that the general trade practices were more or less the same as in other trading centres of northern India. The method of payment for goods through bills of exchange (*hundis*) appears to have been in vogue here as elsewhere in Avadh. The heavy expenditure of the court and the system of collection of land revenue through *chakledars* encouraged the habit of borrowing, specially in the small proprietors of land who otherwise could hardly meet the recurring demands of the talukdar or the *chakledar*. No account is available of the extent of indebtedness among the urban population. For the early post-annexation period the reports of the revenue officers contain accounts of the prevalence of indebtedness among the cultivators and the zamindars.

Rural Indebtedness— In 1839, Donald Buttler (a military surgeon) threw some light on the conditions prevailing at that time:

> "In the prosperous country towards Faizabad, although there is no trade, properly so-called, there is in every village a mahajan, who employs his capital in making advances to the zamindars, and always receives it back at the end of the year,....with from 24 to 50 per cent of interest....while dealers in grain and cloth....and

other trust-worthy persons, obtain loans at 8 and 10 per cent."[1]

The Settlement reports furnish a vivid description of rural indebtedness. It was estimated that about the year 1880 no less than 90 per cent of the cultivators were in debt and the owners of small properties were in no better plight. Those in arrears with their revenue were threatened with coercive measures. The Fyzabad Settlement Report of 1880 (pp. 35-36) states:

> "It is the exception for even the substantial yeoman to be wholly off the banker's books. There are few who store their own grain for seed, or store profits to meet the expenses of a wedding feast. This is partly because it is more convenient, and by some even considered more safe to borrow, but at the best the debt with the interest upon it is slowly paid off, and in the majority of cases borrowing is a matter of necessity rather than of option. Such is the prevalence of indebtedness that alienations of land, both temporary and permanent, have been, and are still, frequent, and a man who does not owe more than a year's income is considered by no means in a bad way."

The indebtedness of the cultivators as a class was thought to be somewhat less general than it had been some years prior to that time, the relieving feature being the high rate of emigration from the district and the remittances that were sent home every year which went a long way in paying the rents of the family with something left over to placate the *mahajan* (money-lender).

The pressure of population on the soil continued to play its part and the next Settlement report (1899) made the sad confession that a large proportion of the population did little more than live from hand to mouth. The petty tenant and the agricultural labourer lived and multiplied in 'hovels of the poorest description'. The non-agriculturists, the proprietors and under-proprietors and persons employed in service were comparatively better off. The report (page 3) says, "The tenantry, however, if they cannot be described as thriving and prosperous, are seldom discontended". The talukdars were invariably in debt, though in many cases the indebtedness was not extensive and was probably only temporary. The small zamindars as a whole, were not doing at all badly, but the sub-settlement holders and the big zamindars were in a sad

[1] Donald Butler: *Outlines of the Topography and Statistics of the Southern Districts of Oudh, and of the Cantonment of Sultanpur—Oudh*, pp. 86—88

state of indebtedness, which would have cost them the ownership of the soil but for the fact that due to their number and their lawless spirit, they were apt to render a purchaser's possession of their inheritance a loss to him rather than a gain.

When the last Settlement report of the district was published in 1942, a detailed enquiry about the indebtedness of the tenantry was made by the sampling method in 585 villages where 13,701 tenants were examined. It revealed that 41 per cent of the tenants were indebted and that the larger the holding the greater the amount of debt and that the high castes were invariably more indebted than others because of their improvidence and their lavish expenditure on social ceremonies. Unproductive expenses on litigation and payment of ancestral debt added to their indebtedness. The other classes, on the contrary, borrowed generally for agricultural purposes such as purchase of seed, implements and payment of arrears of rent. The pernicious system of *nazrana* (premium) was also responsible for a portion of the debt. The professional money-lenders and sometimes the zamindars and a few well-to-do agriculturists lent money at rates of interest usually varying from 6 to 37½ per cent according to the necessity of the borrower, the amount and period for which the loan was taken and the security offered. The most common rate was, however, 24 per cent per annum.

The district had a number of estates, the raja of Ayodhya being the premier talukdar. The talukdars were, with few exceptions, well-to-do. The smaller landlords, on the other hand, found it increasingly difficult to keep up their standard of living because of growing families and moderate incomes. The report of 1942 indicates that a good deal of improvement in the condition of the tenantry had taken place since the time of the previous Settlement. Referring to the observations made in the Settlement report of 1899 to the effect that if the tenantry could not be described as thriving and prosperous, it was seldom discontented, the report of 1942 (page 6) says :—

"There has been a good deal of improvement since then in every respect and the tenants are better off than what they were at that time. The increase in the cultivation of wheat, and considerable rise in the number of masonry wells, ploughs and plough cattle and last but not the least the large increase in the number of carts, all point to the progress made during the inter-settlement period. On the whole, the condition of the tenants may be said to be average."

Generally the indigenous banker played a very important role in supplying rural credit to the agriculturists. About the beginning of the present century the rate of interest on short-period loans ranging from Rs 5 to 25 was one or two pice per rupee per month. Ordinarily the most common rate of interest on such loans was known as *sawai* or four annas in the rupee per annum. Sometimes when the sum lent was Rs 10 the loan was repaid in twelve monthly instalments of one rupee, a system known as borrowing on *kist*. Even if the borrower was a person of credit the rate was not lower than 12 per cent per annum. Although palpably no interest appeared to have been charged on the sale price of bullocks (the payment of which was deferred) the seller took good care to add to the selling price at the very outset the interest and an extra charge for any litigation that might arise. A somewhat lower rate of interest was charged (although it often amounted to as much as *sawai*) on small loans advanced on the security of jewellery, etc. On mortgages of property the rate of interest varied from 8 to 10 per cent for big talukdars and from 12 to 15 per cent for smaller zamindars. When possession accompanied the mortgage the interest paid was less. *Bisar* (loan of grain for agricultural purposes) was of two kinds, *khauhat* and *aghi*; the former was grain lent for sowing or for the support of the cultivator until the crops came in and was then repaid with the addition of half the original weight advanced by way of interest; the latter was a cash loan for the same purpose, the interest being paid in grain at the rate of 7½ seers in the *kharif* or 3¼ seers in the *rabi* for each rupee lent. The village trader also advanced money on the growing crop against the hypothecation of the total produce. The ceilings on the rates of interest prescribed by law have in actual practice not improved the lot of the cultivator as the money-lender often defeats the law by persuading the debtor to overstate the principal lent. Even the growing facilities extended by co-operative societies have not succeeded in fully supplanting the professional money-lender who continues to dominate the sphere of rural credit. When thinking of the nature of rural credit one is reminded of the proverb, "Credit supports the farmer as the hangman's rope supports the hanged".

No enquiry into rural indebtedness has been conducted in this district but the Reserve Bank of India made a rural credit survey in 1951-52 in the district of Sultanpur. The conclusions arrived at are broadly applicable to the tahsils of Bikapur and Akbarpur which adjoin Sultanpur. The survey* revealed that

* *All India Rural Credit Survey*, Vol. I, Part 2

the total debt per family (all families) was Rs 149. The government, the co-operative and commercial banks and the landlords were each responsible only for a rupee of this loan, Rs 31 was borrowed from relatives, Rs 8 from the agriculturist money-lenders, Rs 71 from professional money-lenders, Rs 5 from traders and commission agents and Rs 31 from other sources. From this it is evident that the co-operative societies have still to traverse a long road in meeting the credit requirements of the cultivators, who remain in perpetual need of credit for their agricultural and personal requirements. Fragmentation of holdings, incessant natural calamities and the floods of 1952-53 and 1954-55 have added to rural indebtedness. Although the loans advanced by government for furthering various development schemes (particularly in areas under consolidation) ultimately aim at improving the lot of the agriculturist, nevertheless at present his condition is no better as he has to pay back these loans. It is generally estimated that 50 per cent of the rural population of the district is indebted.

Urban Indebtedness—The municipal areas of Faizabad-cum-Ayodhya and Tanda are the only ones which may be termed urban and the indebtedness of the population here (which is composed predominantly of middle and lower class people) is by no means negligible. Middle class persons are, in fact, the worst sufferers as in the wake of mounting prices they find it increasingly difficult to adjust their expenditure to their incomes which are more or less fixed; thus borrowing money for educational, social and medical needs becomes an inevitable evil with them. Gambling and drinking often drain away even the meagre resources of the lower middle and lower classes (particularly of the daily wage-earners). The labourer often takes small loans from his employer who deducts the amount with interest from the monthly wages. Professional and private money-lenders and friends and relations are the main suppliers of credit to these persons. The rate of interest varies with the amount and period of the loan and with the standing of the borrower. The profession of money-lending is not the monopoly of any particular class. The cultivator obtained small loans and purchased goods on credit from the village shopkeeper and paid him in cash or kind when his crop was ready. The shopkeeper usually maintained a cash and credit account of these petty transactions which, though spread over long periods, strictly speaking cannot be termed money-lending.

There are different types of money-lenders: the village *mahajan* generally lends money to the cultivators or advances grain

or seed to them. The well-to-do zamindar also became a money-lender when he lent money or grain as a business on the side. He generally dealt with his own tenants and in many cases converted the rents due to him into loans which he could easily recover through the civil courts. He was thus saved the trouble of going to the revenue courts for the recovery of his arrears of rent. The professional money-lender's main business is dealing in loans, though he does not confine his activities to money-lending and also engages in other trades. Sometimes he gives credit to the cultivator for purchasing cattle. Both the village and professional money-lender rely on their own capital and make no use of negotiable instruments like *hundis* and cheques. Generally they do not accept deposits from their clients, except small amounts left with them for safe custody or advances made to them by the town money-lenders. It has always been difficult for the cultivators to understand the dubious methods adopted by the money-lenders in increasing the amounts of loan which have earned for them none too salutary a reputation. The *arhatia* (commission agent) also has an important place in rural economy. He advances loans on the security of future crops and sometimes purchases the cultivator's produce at a predetermined price. In the *mandis* he advances as much as 75 per cent of the price of goods left with him for disposal. During 1956-57 a co-operative marketing society was established at the district headquarters and it arranges the sale of the produce of member cultivators at suitable prices. It handles the grain on the bases of pledge, commission and outright purchase. It arranges the disposal of goods when the prices are attractive and can afford to wait for a favourable market. For purposes of bargaining it is in a better position than the individual cultivator. It is, however, the bigger *sahukar* (private banker) whose transactions with his customers involve large amounts and whose money-lending operations are not handicapped by rigorous rules of business. He advances money on the execution of promissory notes. The rates of interest charged by him may appear to be reasonable initially but it adds up to a considerable amount if the bonds are renewed without interest being paid and the latter being compounded with the principal. Quite a few of the landed proprietors got themselves entangled in heavy debts and were ruined whereas some money-lenders built up big zamindaris for themselves by their money-lending activities. But for the various debt legislations passed by government it would have been almost impossible for

the indebted zamindars to extricate themselves from the clutches of these *sahukars*.

There is another class of money-lenders known as the *kist-walas* who realise in instalments the loans advanced by them. Usually they give loans in multiples of ten to be repaid at the rate of one rupee per month for every ten rupees, the first instalment due being realised at the time the loan itself is advanced. Some Aghas (Afghans or Kabulis) also indulge in money-lending and have earned notoriety for their severity in exacting their dues and for the usurious rates of interest charged.

It is difficult to obtain a reliable account of the volume of business handled by these money-lenders as they do not disclose all the particulars. The Banking Inquiry Committee of 1929 made certain recommendations such as the regulation of indigenous money-lending, prevention of usury, establishment of co-operative marketing societies, etc., but the alarming world-wide depression of 1931 hit the agriculturist hard as it prevented him from utilising his resources to discharge his liabilities. In 1932 the State Government took certain remedial measures and appointed the Agricultural Debt Inquiry Committee as a result of which various laws were passed to provide much needed help and protection to agriculturists and landowners. These were the Agriculturists' Loans (Amendment) Act (U.P. Act XII of 1934), the Usurious Loans (Amendment) Act (U.P. Act XXIII of 1934), the U. P. Encumbered Estates Act (Act XXV of 1934), the U. P. Agriculturists' Relief Act, 1934 (Act XXVII of 1934), the Temporary Regulation of Execution Act (Act XXIV of 1934), the Temporary Regulation of Sales Act (Act XXVI of 1934) and the U.P. Debt Redemption Act, 1940, (Act XIII of 1940). These enactments undoubtedly restrained to a certain extent the unbridled activities of the money-lender, but in actual practice the ultimate objective was often defeated by the manipulations of the creditor in which the needy debtor was a helpless victim.

Role of Private Money-lenders and Financiers

In spite of the unorthodox methods adopted by the money-lender it is generally admitted that he has been an inseparable part of rural economy, meeting as he does the credit requirements of a substantial portion of the rural and urban population. According to the census of 1951 only 36 persons (30 men and 6 women) were engaged exclusively in money-lending though the total number engaged in money-lending, banking and other types of financing was as high as 527 (521 men and 6 women). Generally money-

lending is not practised exclusively and the money-lender finds an easy access to almost every branch of industry, trade and commerce. In fact, more often than not, the allied trades become primary while money-lending is relegated to a secondary position.

Joint-stock Banks

The district has no less than half a dozen banks including the State Bank of India, with branches in Faizabad town, the oldest being the Ajodhia Bank, Ltd., which dates from October, 1894. All these carry on the normal banking activities of attracting deposits, giving remittance facilities to co-operative and other banks and also of granting advances at prescribed rates of interest against government securities, bullion, gold and silver jewellery and ornaments and other goods. The branches of the Allahabad Bank and the Punjab National Bank were opened in April, 1917, and September, 1948, respectively, both providing co-operative facilities as well. Another branch of the latter was opened in Tanda in March, 1951, prior to which there was a branch of the Bharat Bank there. The other two are the District Co-operative Bank and the U. P. Co-operative Bank. The former was established and registered under the Co-operative Societies Act (of 1904) on August 7, 1906, and the latter—a branch of the banking institution of the same name with headquarters in Lucknow—was opened on March 9, 1951. Besides financing the co-operative institutions, the U. P. Co-operative Bank carries on general banking business to a moderate extent. The primary aim of these banks is to finance rural credit through co-operative societies. Before the establishment of the District Co-operative Bank hardly any activities on a co-operative basis existed in the district. The bank was established to help the formation, financing and supervision of co-operative societies. As the growing needs of credit required by the affiliated societies could not be met adequately by this bank, the Central Banking Union, Ltd., Tanda, was established in 1911 to cater to the credit needs of the societies in Tanda tahsil, the societies in the remaining three tahsils being served by the District Co-operative Bank. To strengthen the bank at the district level this Union was amalgamated with the District Co-operative Bank in January, 1959. As the district is not very advanced industrially its credit requirements are modest. The banks generally supply short term credit to small industrialists or retail traders and discount their bills of exchange. They also afford facilities to their clients of keeping current, savings and fixed deposit accounts.

Agricultural Co-operative Credit Societies

The main objective of these societies, which form the bulk and the backbone of the rural co-operative credit organisation of the district, is to provide short and long term credit to their members for productive purposes. The *gaon sabhas* constitute the area of operation of these societies and their funds are supplemented by the loans advanced to them by the U.P. Co-operative Bank and the District Co-operative Bank. Loans are usually given on the personal security of the borrower and the guarantee of two approved sureties verified by the revenue officials. The rate of interest charged depends on the financial position of each society and ranges from 6 to 8⅞ per cent.

Co-operative Marketing Society and Large-sized Credit Societies The co-operative movement has been reorganised recently and now covers almost every aspect of village life. Development schemes envisage the creation of multipurpose societies for each village, co-operative unions consisting of 15 to 20 societies and a federation of all the unions at the district level and this pattern is being followed in the district. As a result of the All India Rural Credit Survey Report, the Co-operative Department initiated an integrated scheme of credit linked with marketing. In pursuance of this scheme, a Co-operative Marketing Society (with ten large-sized credit societies) was organised. The marketing society at Fatehganj (the main grain market of the district) has a membership of 2,000 persons and arranges the sale of the produce of its member-societies on the bases of commission, pledge or outright purchase. As a commission agent it arranges the disposal of the produce at the best market price available at a commission of 1 per cent only. The ten large-sized societies normally cover 25 to 30 villages each. Their main objective is to make credit available to the members on the basis of their crops by fixing a cash credit limit for every borrower. The societies are situated in Darshannagar, Pura Bazar, Maya Bazar, Gosainganj, Birauli, Bikapur, Barun, Kotsarwan, Sachitaganj and Baragaon.

There are also two Co-operative Farming Societies in the district which have been organised recently in Mau Jadubanspur and Jalalpur.

Primary Societies—The number of primary societies has increased steadily and there is at present not a single village in the district which is not served by a co-operative society. The first co-operative society of the district was registered in 1906 under the Co-operative Societies Act of 1904 and was set up at Sheo

Tara on the Faizabad-Azamgarh road in tahsil Tanda. The society is still working with its own funds. Before the start of the First Five Year Plan there were only 762 co-operative societies but the number increased to 1,131 by the end of the Plan period. The target of the Second Five Year Plan was achieved by the end of the third year and in July, 1959, there were 1,814 registered societies in the district. The share capital which was Rs 3,33,558 at the start of the First Five Year Plan went upto Rs 3,91,349 by the end of the Plan period. During the Second Plan period the share capital was to be increased by Rs 12,48,000 of which Rs 2,58,931 has been realised. These societies advance loans to their members for agricultural production, debt redemption, house building, household and marriage expenses, purchase of fodder, etc.

Central Societies—The organisation of co-operative unions was started in 1947-48 in order to achieve centralisation of the primary co-operative societies. The original idea that these unions would themselves arrange for credit, seed, fertilisers, agricultural implements, etc., for their affiliated primary societies, was later abandoned. At present there are 43 co-operative unions in the district. The running of brick-kilns or the sale of fertilisers are the two main business activities in which the unions are engaged. During 1957-58 bricks worth Rs 6,53,395 were manufactured and the total sale receipts amounted to Rs 4,18,535 yielding a profit of Rs 42,499. In the Frst Plan period there were 28 co-operative seed stores which distributed 93,218 maunds of *rabi* seeds and 22,040 maunds of *kharif* seeds. During the first three years of the Second Plan period the number of co-operative seed stores increased to 31 (of which 28 are run by the co-operative unions and 3 by the Provincial Co-operative Federation) which distributed 83,126 maunds of *rabi* seeds and 10,247 maunds of *kharif* seeds. The seed is distributed on a *sawai* basis to their own members and to the members of the co-operative societies which are affiliated to the unions. The unions arrange the supply of chemical fertilisers on *taqavi*, loan or for cash. During 1957-58 the proceeds from the sale of fertilisers amounted to Rs 5,45,680.

District Co-operative Development Federation—To guide, supervise and control the activities of the co-operative unions, a central organisation known as the District Co-operative Development Federation was organised under non-official management and was registered in 1948. Unlike the co-operative banks it does not provide credit facilities but serves all the member unions by

giving them fertilisers and other chemicals. It develops its own business and industries. At present it deals in chemical fertilisers and is running 8 brick-kilns. The Federation has a working capital of Rs 2,15,992 and earned a profit of Rs 23,719 during 1957-58.

Non-agricultural Salary Earners' and Other Societies—These are thrift societies primarily meant for employees of government or other offices. They meet the credit requirements of their members who are spared the trouble of borrowing from private money-lenders. During 1956-57 the number of non-agricultural societies (comprising credit societies, consumers' stores and housing societies) was 69.

Industrial Co-operatives—In the Tanda and Bikapur tahsils, which are the centres of the handloom industry, industrial co-operatives have been functioning successfully. The organisation of the industry on more scientific lines and the subsidy granted by the Central Government have helped to improve the condition of the weavers. This is a new venture in the field of the co-operative movement in this district.

Cane Unions—Faizabad has a sugar mill at Masodha and the cane unions arrange for the supply of sugar-cane to it and also distribute improved sugar-cane seeds, fertilisers, etc., to the cultivators. They also undertake general development work for the improvement of sugar-cane cultivation. The unions are composed of a number of village cane societies and enter into collective dealing for the supply of sugar-cane to the mills at the prescribed rates. They maintain an account of sugar-cane received from the cultivators and sometimes grant advances to them for meeting their agricultural needs. When the sale proceeds are realised from the factory the loan is deducted from the cultivator's share. The cane commissioner exercises the powers of the registrar of co-operative societies in respect of the cane societies and the cane unions work under his supervision.

General and Life Insurance

None of the companies dealing in life or general insurance had a branch in the district prior to 1956, when the life insurance business was nationalised. Before this this business was carried on only by inspectors and agents of certain companies but since then it has become the exclusive concern of the Life Insurance Corporation of India and a branch was established in

Faizabad town also. The following data provide a comparative study of the business done in the district prior and subsequent to nationalisation :

Business done by the insurers a year before nationalisation	Rs 25,00,000
Business done in 1956 (from September 1, 1956 to December 31, 1956)	Rs 12,04,000
Business done in 1957	Rs 40,50,500
Number of active agents on the eve of nationalisation..	89
Number of active agents under the Life Insurance Corporation in 1958	153

The Corporation has a number of field officers who supervise the work of the agents.

State Assistance to Industrial Development

The State Government have set up a U. P. Financial Corporation (with its headquarters in Kanpur) which advances loans and provides other assistance to industries. During the year ending March 31, 1957, financial assistance in the shape of loans and grants amounting to Rs 32,744 was given for the development of industries in the Faizabad district. A grant of Rs 1,500 was also sanctioned for the Gram Swavalambi Vidyalaya, Raniwan, to develop its wood working industry. In addition, Rs 3,360 towards the pay of local workers and Rs 480 towards miscellaneous contingencies was given as grant to the *khadi* centres.

Stock Exchange and High Finance

There is no stock exchange in Faizabad.

Currency and Coinage

The introduction of decimal coinage was a big step in currency reform. In the beginning the difficulty in converting the values of the old coins into the values of the new and vice versa caused some confusion in the minds of the illiterate and of the villagers. The new coins are gradually replacing the old ones and the disappearance of the latter will put an end to whatever little trouble the simultaneous working of the two systems presents.

Trade And Commerce

Course of Trade

Faizabad is no longer a trading centre of great importance but during the regime of the nawabs it was a city bustling with trade and commerce. Between Ayodhya and Bengal there existed a regular steamer service and a free flow of goods and merchandise. Faizabad was known as the emporium of eastern Avadh and the districts across the Ghaghra were served through the city and trade extended even as far as Nepal. The river Ghaghra runs all along the northern boundary of the district and touches the town of Faizabad itself, consequently the river-borne trade formed the bulk of the commerce of the town and important *mandis* sprang up on the banks of the river, such as the flourishing grain *mandi* at Begumganj. The development of the railways and the construction of a number of metalled and unmetalled roads caused a shift in the centres of trade. Begumganj began to lose its importance till in the 'nineties of the last century it went out of the picture altogether, and in its stead a *mandi* grew up at Sahibganj—a place more favourably located. This became the premier market at the beginning of the century, but now except for the *gur* trade, it has greatly declined. Another big grain *mandi*, Fatehganj (in Faizabad town), has developed rapidly and is now the centre of great business activity.

The district is well served by means of communication. It is connected with several important marketing centres of the State by rail and road and is traversed by a network of roads which interconnect the tahsils. Of these Tanda tahsil occupies an important position being the centre of the handloom trade, but of late has suffered greatly because of the competition from mill-made cloth. The bulk of the trade at present is carried on with the neighbouring districts From Dhemua Ghat (near Raunahi) some trading in timber is also carried on by way of the Ghaghra.

Exports and Imports

Exports—The district, which is a deficit area in food grains, imports almost all the essential commodities from the neighbouring districts and from other States, the total imports thus far exceeding the exports. Oil-seeds, sugar and sugar-cane figure prominently in the export list. *Arhar* is sent out to places all over the State. The hand-woven cloth of Tanda also figures substantially in the export trade and so do hides and skins, leather and leather goods. Below is a list of the important items of export by rail for 1956 :

Item		Weight		Destination
		Mds	Srs	
Sugar-cane	..	4,46,933	8	Shahganj
Sugar ..	..	1,49,354	30	Satna, Rampur, Hyderabad
Food grains	..	1,12,535	22	Calcutta, Varanasi, Shahganj
Fish and tortoise	..	24,152	23	Calcutta, Asansol
Cloth (4,378 bales)	..	21,890	18	Bombay, Delhi, Calcutta
Seeds and oil-seeds	..	16,616	39	Sealdah, Varanasi, Jaunpur, Kanpur
Bones and fertilisers	..	13,846	13	Kanpur
Hides ..	...	12,708	26	Kanpur
Khaddar ..	..	12,340	0	Delhi, Meerut, Agra
Oil ..	..	5,800	0	Calcutta
Leather and shoes	..	3,737	39	Azamgarh, Shahganj
Cotton, yarn and wool		2,315	35	Lucknow, Shahganj, Varanasi
Brassware (old and new)		2,250	6	Mirzapur, Varanasi, Sultanpur
General merchandise	..	603	7	Shahganj, Rudauli, Bara Banki

Besides this a considerable volume of exports passes through the district by road and river.

Imports—The imports, which are as varied as they are voluminous, considerably outweigh the exports and the balance of trade is unfavourable to the district. The chief imports are food grains, cloth, manufactured goods of all kinds, kerosene oil, salt, fertilisers, cement, iron and steel, medicines, coal and electrical goods. A list of the items of import (which came in by rail during 1956) is furnished below:

Item	Weight Mds	Weight Srs	Place of despatch
Coal	9,77,900	0	(approx.) Patradeeh, Mahoda, Katharasganj
Food grains ..	4,22,161	30	Patiala, Sirhind, Rampur, Hissar, Chandausi, Tilhar, Bholaganj, Hardoi
Cement	1,67,031	37	Churk, Dalmianagar
Kerosene oil ..	1,53,615	19	Calcutta
Salt	1,33,212	34	Kharagoda, Patri Kandla
Iron and steel ..	67,984	7	Tatanagar, Kanpur, Delhi, Bombay
Cotton, yarn and wool	47,112	12	Moga, Kanpur, Talpahar
Tools and machinery ..	46,903	27	Ghaziabad, Calcutta, Delhi, Kanpur
Sugar	25,610	28	Modaganj, Shahganj
General merchandise ..	13,406	31	Delhi, Kanpur, Lucknow, Calcutta, Bombay
Zarda, *biris*, and tobacco	13,150	33	Jubbulpur, Varanasi, Allahabad, Bhopal, Jaunpur
Fertilisers	11,570	0	Bara Banki, Rudauli
Electrical goods ..	10,767	26	Calcutta, Bombay, Delhi,
Seeds	8,430	8	Narnagi
Cloth	8,227	36	Ahmedabad, Bombay, Indore, Birlanagar, Kanpur
Medicines	7,706	4	Calcutta, Delhi, Ghaziabad, Lucknow
Stationery	4,693	27	Allahabad, Lucknow, Kanpur
Leather shoes ..	4,683	30	Agra, Kanpur, Delhi, Lucknow
Brassware (old and new)	2,727	36	Mirzapur, Sultanpur
Hides	344	19	Rudauli

Trade Centres

The imported goods, as also those locally produced, ultimately reach the consumer through various trade centres in and outside the town which itself, through its wholesale and retail markets, serves as a distributing centre. Every tahsil also has its own marketing centres, and weekly or bi-weekly markets are held in the villages all over the district. Although most of the numerous fairs are held on the occasion of religious festivals. they have considerable commercial importance as they attract big crowds even from beyond the district and a brisk trade is carried on.

Regulated Markets

There are no regulated markets in the district.

Wholesale Markets

These are of two categories, the all-purpose markets and the grain *mandis*. The activities of the former are not regulated by any rigid rules of trade and the majority of wholesale dealers carry on retail trade as well. The representatives of certain big firms dealing in oil-man's stores, leather goods, vegetable oils, tea, cigarettes, electrical and other mechanical goods. medicines. etc., make periodical rounds of the principal retail shops and supply their requirements. Concerns like the Delhi Cloth Mills, the U. P. Co-operative Federation, the Khadi Bhandar and the Bata Shoe Company have their branches in the town. The bulk of the trade transacted in *mandis* is in food grains, oil-seeds and *gur*.

Of the wholesale and retail markets in the town mention may be made of the Bazaza, Jamunia Bagh, Gudri Bazar, Sahibganj. Rekabganj and Dal Mandi. In the rural areas there are a number of permanent retail markets which get cloth, oil, salt and other essential commodities of daily use from the central marts and supply the modest needs of the agricultural population, thus having only local importance. Retailers from the tahsil headquarters also visit the village markets and sell their goods which chiefly consist of consumer articles.

Of the *mandis* (grain markets), the biggest is in Fatehganj in the heart of the town. Here varieties of grain are bought and sold. These include wheat, gram, barley, rice, paddy, *juar*, *arhar*, *urd*, *moong*, *masoor*, pulses and *posta* (poppy-seed), etc. The grain is brought to the *mandi* either by the small village traders or by the cultivators themselves who sell it through the

arhatias. In addition to their commission the *arhatias* also levy certain other charges as indicated in the following table:

Particulars of charge	Paid by seller		Paid by buyer	
	In cash or kind	Payee	In cash or kind	Payee
Octroi charges ..	9 pies per md	Municipal Board	..	..
Palledari (unloading and assisting in weighing)	6 pies per bag	*Palledar* (coolie)	..	..
Tolai (weighing) ..	$\frac{3}{4}$ seer per cart	*Taula*	..	..
Dhalta or *karda* ..	5 chhataks per md	Buyer	..	..
Charity—				
(a) *Punyakhata* ..	2 annas per Rs 100 worth of goods sold	Ram Jhanki Mandi Charity Fund	..	..
(b) *Dharmada* ..	do.	Charity Fund	..	..
(c) Ramlila ..	6 pies per Rs 100	Ramlila Fund	..	..
(d) *Goshala* (cow-house) ..	do.	*Goshala*	..	..
Commission (*arhat*) ..	Re 1 per hundred	Kutcha *arhatia*	12 annas and 6 pies per Rs 100	Kutcha *arhatia*
Parchi (bill of cost) ..	..	..	3 pies per bill of cost	do.
Cartage (from shop of kutcha *arhatia* to godown or buyer)	..	..	1 anna per bag	*Thelawala* or *palledar*
Kharcha including *munimi*, water carrier's and other charges etc.	6 pies per md	Kutcha *arhatia*	..	..

The Municipal Board, Faizabad-cum-Ayodhya, levies octroi charges on incoming goods; outgoing commodities are not subject to any charge. The charges levied on the import of various agricultural commodities are as follows:

Commodities	Rate per maund		
	Rs	as	p
Bajra, sawan, kodon, juar, matar, kakun, jau, makka, aksa, bhusi of all kinds (and other grains not specified among these mentioned below)	0	0	3
Arhar, moong, urd, malka masoor, masoor and *dal* of all kinds, *bejhar, gojai*, gram and *dhan*	0	0	6
Wheat, wheat flour, *suji, rawa, maida, besan, sattu*, and flour of other grains	0	0	9
Rice *arwa* (of all kinds) *lawa, lai* and *cheora* ..	0	1	0
Rice *bhujia, kodai* and *parmal*	0	1	0
Gur and *rab*	0	0	3

The Municipal Board, Tanda, also realises toll tax on certain categories of articles at specified rates. The following is the list of big *mandis* in the district:

> Raunahi (on the Lucknow-Faizabad road), Bihar Ghat (Pura), Gosainganj, Akbarpur, Katahri, Malipur and Tanda (all on the Faizabad-Akbarpur-Tanda road), Khajura Hat and Bhadarsa on the Allahabad-Faizabad road.

A few other important *mandis* which lie in the interior are at Barun, Milkipur and Shahganj, the last being on the Faizabad-Rae Bareli road.

Fairs and Melas

A list of the various fairs held in the district will be found in Appendix No. XI. In tahsil Bikapur alone no less than 70 fairs are held. Some, particularly those held in Ayodhya, attract people from the neighbouring districts and other parts of the country. The majority of the fairs are of a religious character, such as the Ramlila in Asvin, the Ram Vivah in Agrahayana, the Jamdutiya in Kartika, the Shivratri in Phalguna and the Muharram and Id festivals. In Faizabad the Mehndi day is specially celebrated. Many bathing fairs are also held in Ayodhya (and in many other towns and villages all along the Ghaghra) which chiefly occur in Chaitra or on the day of the full moon in Kartika. They are held in Dhemua Ghat in pargana Mangalsi, Dilasiganj and Sarwa in pargana Amsin and in Pirthamipur, Hanswar and

Chahora in pargana Birhar. The Surajkund gatherings, in honour of the sun, are more or less peculiar to this district. In Mansapur (in the Akbarpur tahsil) an important bathing fair is held on *Kartiki purnmashi* when people bathe in the tank excavated about 1805 by a fakir named Nihal Das. In the tahsil of Tanda, at Rasulpur Dargah in Birhar, a fair is held in honour of Makhdum Ashraf which is largely attended and lasts for a month (from Kartika *sudi* 15 to Agrahayana *sudi* 15). Among the other notable fairs are those of Sheikh Harun (in Tanda); at the *samadhi* of Govind Das—a renowned mendicant; in Ahrauli in Birhar during the month of Agrahayana: in Bhiaou in pargana Surhurpur in honour of Miran Saheb or Saiyid Masud; and the Astik fair in the Pachhimrath pargana.

The district is not known for any cattle fairs of note. At Kumarganj in Bikapur tahsil a cttle fair dealing mostly in bullocks is held from Agrahayana *sudi* 5 to *purnmashi* which is attended by about 4,000 persons. In the Faizabad tahsil two *melas* (fairs) are held in villages Raipur and Surajkund on the Anantchaturdashi and Bara Itwar respectively in which agricultural implements and articles of daily consumption have a good sale. The attendance at these fairs is estimated to be about 14,000.

All these *melas* pale into insignificance when compared with the great fairs of Ayodhya, the birthplace of Rama, the largest being the Ramnaumi fair in Chaitra which is associated with his birth. It is an essentially religious fair of great importance and attracts about 4 lakhs of persons from all parts of the country. Next comes the immensely popular *Jhula* (or swing fair) which begins with Sravana *sudi* 3. It lasts for about 15 days and is attended by approximately three lakhs of people. On this occasion *jhulas* are erected for the temple deities. Two other large fairs are held in the month of Kartika—one from Kartika *sudi* 9, when the *parikrama* (circumambulation) of the city takes place, and the other on the day of the full moon (*Kartiki purnima*) which is held at Guptar Ghat and Ayodhya. People attend these *melas* in lakhs.

A special fair, the Govind Dundashi, was held in 1877 when it attracted an unexpectedly large crowd of over a million but it was marred by a stampede in which 57 people were trodden to death. In 1901 an attempt was made to revive it but as the astronomical conditions (series of conjunctions) necessary for the celebration of such an event did not obtain at that time, the fair was thinly attended. Although these fairs

have little commercial importance as such, a great deal of sale and purchase takes place when a considerable amount of money changes hands. These fairs give a fillip to the trading and business propensities of the people and as most persons attending these fairs are outsiders, a substantial amount of money finds its way into the district.

Merchant and Consumer Associations

The Chini Vyavasai Sangh, the Khudra Vyavasai Sangh, the Halwai Association and the Galla Vyapar Mandal, Fatehganj (all in Faizabad town) are the only associations of this type in the district.

Fair Price Shops

The total number of fair price shops in the district is 75; of these 21 are in the urban area comprising Faizabad and Tanda towns, Faizabad having 15 and Tanda 6 and the remaining 54 are located in the rural areas. Rice, gram, wheat, *atta* (flour) and sugar are sold in these shops; the rural ones sell millet as well.

Weights and Measures

The weights and measures used in the district are the same as used elsewhere in the State. The standard maund is of 40 seers, each seer weighing 80 tolas. The weights commonly used are the seer, the 5-seer (*pansera*) and the *man* (maund). The seer is sub-divided into *paos* and *chhataks*: there are 4 *paos* (16 *chhataks*) in a seer. Tola, *masha*, and *ratti* are the measures of weight used for weighing precious metals and other rare commodities like pearls, musk, saffron, etc. In measuring cloth the yard (*gaz*) of 36 inches is used.

CHAPTER VII

COMMUNICATIONS

Old Time Trade Routes, Highways And Modes Of Conveyance

Even in ancient times Ayodhya was regarded as one of the seven holiest cities of India and attracted pilgrims from all over the country. The famous Chinese travellers, Fa-hien and Hiuen Tsang, are said to have visited Ayodhya in the fifth and seventh centuries respectively, but no reliable account of the trade routes or the modes of conveyance of those times is available. It is, however, known that in the days of Akbar, government monies were frequently carried through this district between Bengal and Agra and Dost Muhammad, a risaldar, is known to have acted as chief escort. This man selected the route through Avadh, cleared the jungle and founded the town of Dostpur. In the times of the nawabs of Avadh the city of Faizabad occupied a position of particular significance for trade and transport and attracted merchants even from foreign lands, the trade from the north also passing through it.

The roads of those days were unsafe and difficult to traverse. In his book *Outlines of the Topography and Statistics of the Southern Districts of Oudh, and of the Cantonment of Sultanpur-Oudh*, (1839), Donald Butter says, "Except a few yards near the houses of wealthy zamindars, and the military road which connects Lokhnau with Kanhpur, there are no made roads in Oudh". Indeed, prior to annexation, roads were few in number and inferior in quality; the only highway of importance was from Faizabad to Lucknow though another led south to Sultanpur. Military considerations, following the struggle of 1857, impelled the British to develop a network of inter-district communication in consequence of which repairs of the old road from Faizabad to Lucknow were undertaken and schemes were drawn up for opening new lines from Faizabad and Bahramghat to Lucknow. In 1859 there was only one metalled road in the province of Avadh and that was between Lucknow and Kanpur. In 1880 the main roads radiating south, west and east from Faizabad were those leading to Allahabad, Lucknow, Rae Bareli, Jaunpur, Azamgarh and Isauli. The inadequate means of transport and communication did not deter the peripatetic Banjaras from carrying on trade and from transporting goods and

merchandise. Purchase and sale of cattle used for agricultural purposes was one of the most important trades. The development of road and railway communications resulted in the disappearance of the Banjara as a trader and a carrier and a most picturesque element has been lost in the life of the bazars.

The district is traversed by three rivers—the Ghaghra, the Tons and the Gomati. Of these, the Ghaghra forms the northern boundary of the district and in the past has served as an important route for river trade. Fuel and timber from the terai region were brought down the river to the Lakarmandighat, near Ayodhya. The Ghaghra was the 'silent highway' connecting Faizabad throughout the year with Bengal and the Gangetic valley. The story of steam navigation on the Ghaghra is an interesting one. At one time its utility was doubted and steamers came up to Faizabad one month and missed the next. Goods waited in vain and the uncertainty induced the merchants to seek other modes of transit. Till 1860 the possibilities of navigating the Ghaghra regularly had not been given a fair trial. The *Annual Report on the Administration of the Province of Oude* (for the year 1859-60)[1] reveals that the then chief commissioner was of the view that regular and punctual steam communication with Calcutta would be remunerative. The report says, "According to the opinion expressed by the commanders of these steamers, which have come up, the navigation is very easy, sands being less shifting than in the Ganges. With a rather better organised pilot establishment, the trip, they all state, would be an easy one."

Even by the beginning of this century the river bore a large traffic of country boats (the largest being about 1,200 maunds or 45 tons) of old patterns and of steamers of the stern-wheel type which plied on the river between Ayodhya and the riverside towns of Bengal. The calling stations in this district were at Kumharia, Birhar, Chahora, Mandi, Naurahni, Tanda, Saloni, Sarwa, Dilasiganj and Dalpatpur. Merchandise of every description from Calcutta for all up-country stations was brought to Faizabad and sent onwards from here by goods train. Faizabad served as an emporium for what was then known as eastern Avadh, for the trans-Ghaghra districts of Gonda, Bahraich, Basti and Gorakhpur and for Nepal. Sugar from Basti and Azamgarh and timber from Kheri and Bahraich were brought to this city for onward transmission to Kanpur and other distant

Papers Relating to Oude (1861), p. 128

markets. Steamers were brought upto Faizabad as early as 1858 when they were used to convey troops from Bengal for the suppression of the rising. Of the other rivers, the Tons (navigable in the lower reaches of its course) served as a means of communication in the Akbarpur tahsil during the rains, whereas the Gomati, though navigable, was not of much use here as it traversed the district only for a short distance in the extreme south-west. With the opening of the Oudh and Rohilkhand Railway, the course of the trade routes changed attracting the trade to markets lying along the railway.

Modes of Conveyance

The usual conveyances were the same as in other parts of Avadh, the palanquin, horse, pony, camel, elephant, bullock-cart and carriage drawn by horse, bullock or camel. Horses and elephants were limited to the use of the nobility and the rich; ekkas and tongas were the usual means of transport for the common people. For the village population the bullock-cart was and still continues to be the most important and sometimes the only vehicle of transport. People were also carried from one place to another in *dolis* (litters) or *palkis* (palanquins). Since the beginning of the century there has been a noticeable improvement in the condition of roads and the modes of transport. Good metalled roads have facilitated the introduction of mechanised transport and less use is now made of animals for the transport of men and material Bicycles are being commonly used by small traders, barbers, washermen, milkmen and others for making their daily rounds. In recent years the use of cycle-rickshaws has also become popular.

In Urban Areas The ekka is cheaper than the tonga and is more commonly used, though tongas are more comfortable. Generally they are driver-owned and run for hire, though a few are maintained by private individuals for their personal use. In the town these vehicles have to be registered with the Municipal Board and a licence under the Hackney Carriage Bye-laws has to be obtained. Standard rates for journeys per hour as well as for specified distances are fixed by the Municipal Board and the schedule of rates has to be displayed on the vehicle though these rates are seldom observed and in actual practice the fare is settled mutually between the parties. The number of tongas and ekkas registered with the Municipal Board, Faizabad-cum-Ayodhya in the beginning of the century was 42 and 305, respectively; the number of those registered upto March 31, 1957,

was 75 and 150. The number of ekkas registered with the Municipal Board, Tanda, is 50. *Thelas* and hand-carts are used in the town for the transport of heavy goods. Of these, 211 were registered with the Faizabad-cum-Ayodhya Municipal Board during 1956-57 and 10 with the Municipal Board, Tanda.

The other conveyances include motor-cars, motor-cycles, scooters, bicycles and cycle-rickshaws. The last named has the advantage of being both cheap and comfortable and is economical to maintain and easy to run. In the absence of a city bus service in Faizabad, the rickshaw is the invariable choice of the majority. In fact, the introduction of rickshaws has adversely affected ekkas and tongas which are disappearing in consequence. During 1957-58 there were 1,000 registered rickshaws in the municipality of Faizabad-cum-Ayodhya and 35 in that of Tanda. Bicycles are the most numerous of vehicles, their total number being 12,000; of these 994 were registered with the former and 531 with the latter during 1957-58.

There are no private taxies in Faizabad town but two pick-ups and a jeep are maintained by the Government Roadways for use as taxies. The hire charges are ten annas per mile upto 50 miles and eight annas per mile thereafter.

In Rural Areas—In rural areas the bullock-cart is a multipurpose vehicle used for all sorts of agricultural work, carrying manure to the fields, bringing in the harvested crops, taking grain to the village markets, for the conveyance of people, etc., as the roads in the villages are generally unsuitable for mechanised transport. According to the census of 1951 the number of carts in the district was 10,715 of which 10,485 were in the rural areas and 230 in urban. In 1956 the number of carts rose to 11,699. Ekkas are also used for short distance travel. Of late the use of bicycles and cycle-rickshaws has become common even in rural areas.

Road Transport

In 1921 there were 138 miles of metalled and 626 miles of unmetalled roads in the district. In 1931 the length of the metalled roads (excluding only those lying within the limits of the Faizabad cantonment) increased to 191 miles and the length of the unmetalled roads was 631 miles. Under the management of the Public Works Department, the District Board and the Municipal Boards of Faizabad-cum-Ayodhya and Tanda, there

are at present about 297 miles of metalled and 640 miles of unmetalled roads in the district.

National and State Highways—National highways comprise those main roads which traverse several States and are of national, strategic or administrative importance; all other main trunk or arterial roads which connect the national highways or highways of adjacent States, district headquarters and important cities within the State are known as State or provincial highways. The cost of maintaining the national highways is met by the Government of India, and the State highways are the entire responsibility of the State Government.

The Lucknow-Gorakhpur road is the only national highway passing through the district, where its total length is 27 miles 5 furlongs and 501 feet, of which a portion of 7 miles 2 furlongs and 255 feet lies within the municipal limits of Faizabad-cum-Ayodhya and is maintained by the State Government. The remaining 20 miles 3 furlongs and 246 feet are the concern of the Central Government.

The total length of the State or provincial roads in the district is 157 miles 1 furlong and 487 feet. A list of these is given below :

		Miles	Furlongs	Feet
Lucknow Gorakhpur road (within municipal limits)	..	7	2	255
Allahabad-Faizabad road ..	..	21	6	653
Faizabad-Rae Bareli road ..	..	25	2	630
Faizabad-Azamgarh road ..	..	59	0	0
Akbarpur-Jaunpur road ..	..	20	4	346
Gosainganj-Ranıwan road ..	..	4	0	0
Tanda-Akbarpur road ..	..	10	4	260
Bharatkund Railway feeder road	..	0	3	420
Malethu Kanak ,, ,, ,,	..	0	4	125
Khajura Hat ,, ,, ,,	.	0	5	450
Suhawal ,, ,, ,,	..	0	6	648
Masodha-Sachitaganj Cement Concrete Track	..	6	0	0
Total	..	157	1	487

The national highway is partly of cement concrete and partly premix-macadamised. The State highways are all first class roads, metalled, bridged and drained and are partly of cement concrete, coal-tar or *kankar*. The width of the roads varies in

relation to the intensity of traffic. The width of the national highway is 12 feet and that of the provincial highways varies from 9 to 24 feet, although they are often 12 feet wide. State highways connect Faizabad town with the district headquarters of Gorakhpur, Allahabad, Rae Bareli, Azamgarh, Sultanpur, Basti, Jaunpur, Bara Banki and Lucknow and also with the important towns of the district, such as Tauda, Gosainganj, Akbarpur, Milkipur, etc.

Other Roads—The district also has a network of metalled and unmetalled roads; 15 miles 4 furlongs and 65 feet of local metalled roads are under the charge of the Public Works Department. All these roads and several others have avenues of small lengths and trees are being planted by the roadside in many parts. Within the limits of the Faizabad-cum-Ayodhya municipality there are 48 miles 1 furlong and 79 feet of first class roads—metalled, bridged and drained—and the length of the second class roads—unmetalled, partially bridged and drained—is 27 miles 2 furlongs and 250 feet.

The tahsils are connected with one another by road. Faizabad town is connected with the Akbarpur and Bikapur tahsils by metalled roads. Between Akbarpur and Faizabad runs a metalled road 36½ miles in length and 12 feet wide, of which 33½ miles are of *kankar* surface and the remaining 3 miles are coated with tar. Between Faizabad and Bikapur runs a metalled road 13 miles in length, of which 10 miles are of cement concrete and the rest of *kankar*. The width of this road is generally 12 feet, though in places it varies from 12 to 20 feet. Similarly the Tanda and Akbarpur tahsils are connected by a painted road 11½ miles in length and 12 feet wide. All these roads are parts of the State highways and are maintained by the Public Works Department. The Bikapur and Akbarpur tahsils are connected by the road which goes to Akbarpur via Haiderganj and Maharua. The road is metalled only upto Haiderganj and is maintained by the District Board.

In the sugar factory area government have undertaken a new scheme of construction of cement concrete tracks to enable the cultivators to take their sugar-cane easily to the factory, the sugar factory owners, cane unions and the government contributing funds for the construction. The speciality of these tracks is that they are laid in two strips of cement concrete, each 2 feet wide, with brick edging. They serve a double purpose; they are economical and also suitable for heavy bullock-cart traffic.

There is only one sugar factory at Masodha, near Faizabad and at present only 6 miles of such tracks (Masodha-Sachitaganj) have been constructed.

Efforts have also been made to improve inter-village communication by construction of small feeder roads through *shramdan* (voluntary labour). In spite of these efforts the condition of village roads, in general, continues to be far from satisfactory. The *shramdan* roads need to be attended to after every rainy season. Some of these roads have been constructed by the *Gaon Sabhas*. Being unmetalled, village roads become slushy during the rains and dusty during summer. 160 miles of canal roads also exist but these are meant primarily for the use of departmental officers for inspection purposes.

Bus Service

The Government Roadways started their bus service in the district in 1949. At present nine services run daily on ten different routes, from Faizabad town to Allahabad, Azamgarh, Sultanpur, Tanda, Khapra Dih, Bahraich, Gonda, Basti, Gorakhpur and Balrampur. Upper class and lower class accommodation is provided, the charges for the former being 9 pies per mile on all routes, those for the latter varying from 6 to 7½ pies per mile on different routes. These buses are attached to the Akbarpur and Azamgarh depots. In Tanda both private and government buses ply on different routes, Government Roadways buses on the Tanda-Akbarpur and the Tanda-Faizabad routes and private buses on the Tanda-Jalalpur and the Tanda-Jahangirganj routes, the Rae Bareli road and as far as Bara Banki.

There is no bus service, public or private, in Faizabad town. During the rainy season, however, the Government Roadways operate shuttle services between Faizabad and the Saryu ferry in Ayodhya, the average number of passengers being 80 per day. The bus station at Faizabad has only a temporary waiting shed for passengers.

Goods Traffic

During the years of the Second World War the railways were pressed into service for the transport of soldiers and war material and there was a great shortage of wagons for non-military purposes. To ease the situation motor-trucks had to be used and soon became popular. Merchants and businessmen relied on this mode of conveyance which did the job as well as the railways. This means of transport is not only quick and easy

but it also saves people the botheration of moving their goods back and forth from the railway station. In Faizabad motor-trucks are operated by private persons and there is an organisation of truck owners known as the Faizabad Bus Operators' Union—but there is no organisation of employers or employees in this district in the field of transport and communication which is registered under the Indian Trade Unions Act of 1926. The rates for a truck load are generally Rs 1-8-0 per mile (though they are sometimes as high as 1-14-0 per mile).

Railways

Originally the Oudh and Rohilkhand Railway passed through this district, the section between Bara Banki and Faizabad being opened in 1872. It was taken over by the East Indian Railway in 1925. In 1951 there was a regrouping of the railways of the country and as a result of the adoption of the zonal system the portion of the East Indian Railway west of Mughal Sarai was designated the Northern Railway (a broad gauge track) from May 14, 1952.

Northern Railway—The Lucknow-Mughal Sarai loop line of the Northern Railway enters the district in the north-west corner and runs in an easterly direction to Ayodhya where it takes a sharp turn towards the south-east and goes across the district to Jaunpur. Its total length within the district is about 68 miles with stations at Baragaon, Deorakot, Suhawal, Salarpur, Faizabad junction, Reidganj (Faizabad city), Ayodhya, Darshannagar, Bilhar Ghat, Alna Bhari, Gosainganj, Katahri, Akbarpur, Jafarganj and Malipur.

There is also a branch line of this railway from Faizabad to Allahabad which runs southwards from the district headquarters through the Faizabad and Bikapur tahsils for 22 miles. It runs parallel to the Allahabad road and passes through the districts of Sultanpur and Pratapgarh. It was in November, 1901, that sanction was given for the construction of the railway line from Faizabad to Allahabad, the section as far as Sultanpur being completed on February 1, 1904, and through communication with Allahabad commencing from the beginning of 1905. The railway stations within the district on the Faizabad-Allahabad line are at Masodha, Bharatkund, Malethu Kanak and Khajura Hat.

Yet another branch line from Akbarpur to Tanda, 10·72 miles in length, was opened by the Oudh and Rohilkhand Railways on

October 28, 1912. It was dismantled during the Second World War (1939-45) and has not been restored since then. The total length of the railways in the district is 90 miles.

Sheds for Goods—The Faizabad railway station has only one shed for goods coming by train which has a holding capacity of 30 wagons, the quantity of goods received being estimated at 75,000 maunds per month. A survey of the imports and exports of the district by rail during 1956 reveals that different kinds of goods imported into the district were roughly 21,27,250 maunds in weight as against an export of about 8,25,100 maunds. The chief imports by rail were grains and pulses, cement, iron and steel, kerosene oil, salt, coal, electrical and other goods and the main exports were cloth, sugar and sugar-cane, oils and oil-seeds, grain, hides and skins. The Northern Railways have an out-agency at Tanda where they book goods for transit by motor trucks to the Akbarpur railway station from where they are sent by rail to their destination. A similar arrangement is made for incoming goods.

Waterways, Ferries and Bridges

The Ghaghra is navigable by boats of considerable size throughout its length in the district all the year round (except during the rainy season). A vagrant river, it has a tendency to split itself into more than one channel. The breadth of the river expands immensely during the rains, when it is navigable by steamers only. Due to the availability of better means of transport (railways and motor-trucks) the river is not being used as extensively as formerly, nevertheless fairly big boats laden with merchandise can still be seen on the river.

There are a number of ferries in the district. At the 85th mile of the Lucknow-Gorakhpur national highway lies a ferry at Ayodhya on the Saryu which is maintained by the State Public Works Department on behalf of the Central Government which meets the cost of its maintenance. A pontoon bridge is constructed here every year after the rains. During the monsoon, when the pontoon bridge is dismantled, the ferry is given on lease, a toll tax being levied on all passengers and goods crossing the river by boat, barge or steamer. At present a three-year contract has been given for Rs 1,51,000. The expenditure on this ferry is about Rs 2,00,000 per year.

Under the management of the District Board (now called the Antarim Zila Parishad) there are 10 ferries on the river

Ghaghra and 3 on the Gomati, all of which are annual ferries. Those on the Ghaghra are at Miran Ghat, Tihura, Marhana, Belhari, Begumganj, Dalpatpur, Sarwa Ghat, Salona, Chandipur and Kamharia, and those on the Gomati are at Mohan Ghat, Ghorwal Ghat and Khirki Ghat. There are 16 seasonal ferries which operate through contractors and are run during the rainy season only. They are situated at Bhiti on the Biswi, at Akbarpur, Mijhaura, Barheta, Basohri, Medhwa, Aiminlapur and Jalalpur on the Marha and at Itauri, Shahabuddinpur, Shankerpur, Alaupur, Bijli Kalan, Sabitpur, Trimuhani Sarai-hankar and on Deolar on the Pikia. During 1955-56 the annual income from the lease of these ferries amounted to Rs 23,796 and in 1956-57 they fecthed Rs 23,407.

Bridges and culverts have been built on all the roads in the district whether national and State highways or local roads. Most of the bridges are 'minor' bridges (those that have a span of 40 to 100 feet). There is a bridge on the Marha near Daulatpur and another near Gosainganj on the Azamgarh road. There are bridges on the Tamsa and the Biswi in the tahsil of Bikapur. At Akbarpur there is an old bridge on the Tons which bears an inscription dated 976 *Hijri*, from which it appears that it was constructed during the reign of Akbar by Mohammad Mohsin Khan, an official. A masonry bridge has been constructed by the State Public Works Department at a cost of Rs 1·50 lakhs to enable flood water to be discharged without causing damage to the roads and villages.

A permanent bridge is under construction on the Saryu at Ayodhya and will be on the direct route (national highway) from Lucknow to Gorakhpur and is estimated to cost Rs 182 lakhs. It will be the longest bridge in the State with a length of 3,354 feet, and a 24 foot wide road flanked by footpaths 5 feet in width on either side. As a preliminary step towards the construction of the main bridge, the work on the construction of two guide bunds on either side of the river (meant to harness it through a predetermined course) has already been started. The *khadar* (flood-plain) of the river is so vast that without the containing bunds it would have been necessary to construct a bridge more than a mile and a half long. When the bridge is opened to traffic it will obviate the necessity of having a pontoon bridge for crossing the river in the dry season and will dispense with the plying of steamers during the rainy season. It will also facilitate the flow of traffic between this district and the district of Gonda.

Airways and Aerodromes

Although Faizabad does not find a place on the air map of India, the district has two aerodromes—one on the Faizabad-Sultanpur road (at a distance of about 2½ miles from Faizabad town) and the other near Akbarpur. Both were constructed during the Second World War but are no longer in use except for emergency landings.

Tourist Facilities

Before the advent of the railways people travelled in groups, usually on horses, and journeys were beset with dangers and difficulties. The old time serais served a very useful purpose by providing food and shelter for travellers and their animals, but they have now ceased to exist as an institution as they no longer meet the requirements of modern times. A few, however, still exist in the district, such as the Balrampur serai in Faizabad town, the serai Qila in Tanda and a serai in Akbarpur.

In Ayodhya, which is a centre of Hindu pilgrimage, people generally stay in temples or with *pandas* (Brahmana priests who also act as guides) or in *dharmshalas* which are constructed after the age old tradition of the country for the benefit of travellers. There are several *dharmshalas* in Ayodhya: the old Hari Singh *dharmshala* near Naya Ghat, and the *dharmshalas* of Kanhaiyalal, Har Narain, Mahant Sukhramdas, Lala Punnalal, Kamrasidam Chhangamal, Rusiwali Rani and Mahadeo Prasad. The Shyam Sunder, the Ramdeo Damodar Das (the Marwari *dharmshala*), the Jasoda Devi, the Radhey Shyam, the Daddumal and the Telin *dharmshalas* are in Faizabad town. The town of Tanda has also four *dharmshalas* of which the important ones are those of Gaya Sahu, Balbhadra Prasad and Basant Lal. Akbarpur also has a couple of *dharmshalas*. Some hotels have also sprung up in Faizabad town, such as the Oudh, the Grand, the Star and the Hindustan.

Dak Bungalows and Inspection Houses—Faizabad has a circuit house at its district headquarters. It offers the facilities of board and lodging to government officers and others of a specified category entitled to stay there on payment of the prescribed charges. It is maintained by the Public Works Department and prior permission for staying there has to be obtained from the deputy commissioner.

A number of inspection houses, rest houses and dak bungalows are also maintained by different departments of govern-

ment. These are primarily meant for the use of departmental officers, but officers of other departments and even members of the public are given accommodation if available. Usually a permit is issued and nominal rent is charged, except from government servants on duty from whom no rent is realised.

The District Board has its dak bungalows in the towns of Ayodhya and Faizabad. The Public Works Department has its own inspection houses in Faizabad town as well as in Akbarpur. At the 58th mile of the Lucknow-Faizabad road at Mohammadpur there is an ordinary rest house belonging to this department. The Irrigation Department also has its own inspection houses in Faizabad, Gosainganj, Raunahi, Mahbubganj and Bilhar Ghat and has recently constructed two more, one each in Bikapur and Inayatnagar.

There is an assistant tourist officer for the Faizabad district with headquarters at Ayodhya, who gives information and guidance to tourists. Here a tourist sub-bureau was opened in October, 1957, attached to which there is a low income group hostel which can accommodate about 70 tourists, both situated just near the Ayodhya railway station.

Posts and Telegraphs and Telephones

There are 227 post offices in the district including 7 in Faizabad town (a list is given in Table XIV of the Appendix). In the town the mail is carried in hand-pushed *thelas* to and from the railway station. In the countryside it is carried by peons and runners from the railway station to the post office and from one post office to another. The mail is sent to Pura, Maya and Gosainganj through the Government Roadways.

Telegraph Offices—Besides the head office there are 3 telegraph offices in the town located in the Chowk area, the Sadar Bazar (cantonment area) and the Kachahri (the court area). There is also a telegraph office at Ayodhya. In the entire district there are 8 other telegraph offices at Akbarpur, Bikapur, Gosainganj, Jalalpur, Khapra Dih, Motinagar, Raunahi and Tanda. Facilities for sending telegrams in Hindi are also available at the head office and the Chowk office in Faizabad town and in Ayodhya, Akbarpur, Bikapur, Gosainganj, Tanda and Jalalpur.

Telephone Service—The telephone public call offices in the town are at the head office and the offices in the Chowk area,

Sadar Bazar, Kachahri, Fatehganj, Kandhari Bazar, Sahibganj and Ayodhya. Similar facilities are also available at Akbarpur, Bikapur, Gosainganj and Tanda.

Manual telephones are in use in the district. Apart from government connections the number of public subscribers is very limited. The Army has its own exchange which is connected with the main exchange system.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

As a place of pilgrimage Ayodhya has had since ancient times an all India importance and has been the abode of important classes and communities and a number of trades and occupations have, therefore, flourished in this part of the district. During the reign of the Mughal rulers Ayodhya was the headquarters of both the subah and sirkar of Avadh. In 1764 Shuja-ud-daula made Faizabad his permanent headquarters and at the time of his death eleven years later the city was at the zenith of its prosperity. But even after the transfer of the capital of Avadh to Lucknow certain trades, occupations and industries continued and developed in Faizabad although it did not have the glory which it enjoyed in the times of the early Nawabs of Avadh.

Employees in Public Service

After the annexation of Avadh in February, 1856, Faizabad was made the headquarters of the division and of the district and since then a number of offices of the Central and State Government have been located in Faizabad. Fresh and important activities of government have necessitated the opening of new departments and offices and the posting of staff (such as the district planning officer, district live-stock officer, district harijan welfare officer and assistant social welfare officer) to ensure the implementation of various schemes, particularly of development.

Some offices of the Central Government are also located in the district. According to the 1951 census, 1,389 persons (1,357 men and 32 women) were employed in the railway services including station masters, guards, drivers, clerks, etc., and also railway porters and those employed on construction works. Of the amenities the Railway Department has provided for its employees, mention may be made of residential quarters on nominal rent, free and concessional passes for railway travel, free medical aid, free education to the children of its employees and recreational facilities. The postal services of the district, employing 284 persons, are under the administration of the superintendent of post offices, Faizabad Division. The amenities made available to the employees of the Posts and Telegraphs Depart-

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ment include rest rooms (where the number of the delivery staff exceeds 6), tiffin rooms for clerks and the delivery staff and recreational clubs. In Faizabad a canteen is run on co-operative lines and 3 welfare committees (one each in Faizabad, Akbarpur and Tanda) look after the betterment of the conditions in which the employees work.

The employees of the Central Public Works Department are 52 in number and include engineers and other technical staff. Sixteen persons are employed in the local Income Tax Office, who run a club for their recreation. The Central Excise Office in the district has 64 employees who work under the superintendent of excise and are members of a Central Excise recreational club which aims at creating fellowship among its members. There are also 45 employees in the branch of the State Bank of India in Faizabad. The benefits include medical reimbursement of bills upto Rs 150, the contributory provident fund, and pension and gratuity at the time of retirement. The census report of 1951 enumerates a total number of 1,438 employees (1,418 men and 20 women) under the head 'Other Union Government Employees', about whom no specific details are available.

The same report gives the total number of employees under the State Government in Faizabad district as 2,633 (2,572 men and 61 women) but the personnel has considerably increased since then and the strength now is reported to be about 3,800. The government offices carrying a large personnel are those under the Revenue Department which alone employs about 1,225 persons. The employees in this department include those in the Land Reforms Office, Land Record Office, Collection Branch, Consolidation Branch and other officials. The Police Department (which works under the superintendent of police) employs about 900 persons besides over a thousand village chowkidars. There are 266 employees who belong to the Education Department. 166 persons work under the civil surgeon and 162 under the district and sessions judge. There are 31 persons in the Public Works Department, 36 under the superintending engineer (VI B. Circle) and 51 under the executive engineer, Provincial Division. 169 contractors and a like number of road and building contractors assist in the execution of works undertaken by the Public Works Department. Other important offices in which staff is employed in the district are the Executive Engineer's (Tube-well Division) Office, the District Planning Office, the District Relief and Rehabilitation Office, the District Supply Office, the District Information Office, the District Employment Office, and some other offices.

The State Government also offers its employees various benefits such as the contributory and general provident funds, medical reimbursement, advances for house-building and purchase of cars (or of cycles to the employees of the low income group), pensions on retirement and also various kinds of leave. Free residential accommodation is also given to certain employees (such as the principal of the Government Intermediate College, Faizabad).

The activities of the Police Department for the promotion of the welfare of its employees in the district cover a wide field: there is a recreation room in the Police Lines which is equipped with a radio and indoor games; daily newspapers and magazines (purchased from the common fund) are provided for the use of officers and staff alike. There is a park in the Police Lines for the recreation of the children of the police staff and a primary school where education is imparted free of charge. The Police Amenities Fund gives grants for running a club, for the welfare of the children of the police staff, for the repairs of old cycles of the department, grants to the members for meeting their house rent charges and the supply of knitting wool to their families at half rates. The women and children's welfare centre in the Police Lines is meant to promote better understanding among its members, to arrange for the education of the children and for medical examination and treatment. It also imparts training in various handicrafts to the womenfolk of the employees in the service.

About a thousand people are employed in the Municipal Board, Faizabad, and about 250 in that of Tanda. The Antarim Zila Parishad and the Notified Areas of Akbarpur, Jalalpur, Gosainganj and Bhadarsa also have their own staff. The census report of 1951 gives a figure of 1,852 teachers (1,562 men and 290 women) in the district, which includes a considerable number of persons employed in the primary and junior high schools under the Parishad which also employs about 50 persons who attend to the medical needs of the people in the rural areas. These employees also have certain benefits such as provident fund facilities, medical aid, leave and travelling and cycling allowances, etc. Some of them have their own unions which work for their welfare and mention may be made of the Municipal Employees Co-operative Society and the Municipal Safai Mazdoor Union, Faizabad, through which the employees can approach the higher authorities for improving their conditions of work, etc.

Learned Professions

Among the learned professions can be included those of the teacher, doctor, lawyer and engineer.

Education—The census report of 1951 reveals that 2,141 persons (1,843 men and 298 women) were engaged in educational services and research work. The total number of educational institutions in 1956-57 in the district was 699, there being one degree college, 24 higher secondary schools (including 13 intermediate colleges), 81 junior high schools and 593 junior basic schools, in which approximately 2,000 persons are employed. The report enumerates that 289 persons (281 men and 8 women) were employed as clerks and servants in such institutions. After the implementation of the scheme of the expansion of education in the rural areas the number of junior basic schools is increasing gradually and a greater number of persons are finding employment in educational services.

Medicine—According to the census of 1951, the total number of persons working in the medical and health fields in the district is 688 persons (570 men and 118 women). Among them there are 235 registered medical practitioners (all men), 266 *vaids* and hakims (263 men and 3 women), 66 midwives and *dais*, 58 compounders (49 men and 9 women), 30 nurses and 33 others. The number of doctors, nurses and midwives is small considering the population of the district (for example there is only one doctor for every 10,000 persons).

Law—Another professional class is that of lawyers and people connected with the law. There are 642 persons in the legal profession of which 212 are lawyers (including 6 women), 35 are mukhtars and 395 clerks of lawyers and petition writers. The profession of mukhtars has practically become non-existent as due to the abolition of the zamindari system, their presence is no longer required in courts as revenue agents or representatives of the zamindars.

Others.—The number of employees of trade associations is 80 (73 men and 7 women) and there are 50 men and 2 women working as photographers.

Domestic and Personal Services

The number of domestic servants in the district is fairly high and has registered a growth due to the increase in population. A

classification of the 3,179 domestic servants (2,258 men and 921 women) as in the census of 1951, is given below:

	Male	Female
Domestic servants	706	491
Watermen	588	366
Cooks	427	59
Gardeners	283	1
Karindas-zamindar ..	105	
Tractor drivers and cleaners	105	
Motor drivers and cleaners	41	
Domestic grass-cutters .	2	

This shows that the biggest number works in homes. Most of these people work in the towns as generally village folk do not engage domestic servants, the women supplementing the income of the family as is evident from the high percentage of women who work as domestic servants. They generally hail from the neighbouring villages and the districts of Gonda, Bahraich and Gorakhpur and are employed on a monthly wage not unoften being paid in kind (food and clothing). With the abolition of zamindari the profession of *karinda*-zamindar has more or less died out

Many people such as barbers, washermen, tailors, musicians, dancers and singers, money-lenders, cycle-rickshaw drivers, taxi owners and tonga and ekka drivers, etc., carry on their professions independently. Washermen generally hail from the village and either take a fixed monthly sum for washing clothes or get paid for each individual garment washed or settle a flat rate for launderiing a hundred garments. A few shops of launderers and dry cleaners (where chemicals and electrical appliances are used for delicate fabrics) have sprung up. According to the census of 1951, the number of washermen in the district is 2,447 (1,750 men and 697 women) of whom only 26 have set up their own shops.

Barbers here, as in other districts also, belong either to the group of pavement sitters or to those who have their own shops the latter being able to provide greater comfort than the barber in the street. The total number of barbers and their attendants and others employed in much the same way is 1,333 (1,286 men and 47 women).

More than 3,500 people work as tailors including those in the villages who get their wages in kind and those who have established their own shops in the towns.

The number of persons employed in hotels, restaurants and eating houses is 135 (116 men and 19 women). The number of other independent workers is also given below:

	Male	Female
Ekka drivers and owners	504	12
Cycle-rickshaw drivers and owners ..	297	3
Palledars (coolies)	256	14
Taxi drivers and owners	199	3
Owners of boats and sampans and employees	128	1
Brokers and their agents	82	..
Tonga drivers and owners	81	7
Money-lenders	30	6
Musicians	25	..
Dancers and singers	20	50
Cinema employees	17	..
Wrestlers	2	..
Workers in theatres	1	4

Ayodhya being a place of great religious importance, the number of persons engaged in religious, charitable and welfare services is larger here than in any other place except Varanasi. Their number is about 3,330 of which 2,846 persons are doing *purohitai*. There are also 164 priests, monks, nuns and sadhus, who cannot actually be considered to belong to a professional group but a host of them earn their livelihood by begging or accepting alms and gifts from persons visiting the holy place. Charitable institutions in the district also abound and a large number of people are employed in them.

The economic condition of the groups employed in private professions and domestic service is generally satisfactory but their remuneration and wages vary according to their skill and capacity, there being no uniformity in the district. In cases where

remuneration in kind is also given the monetary payment is generally reduced correspondingly.

Associations

A majority of the departments and offices in the district have their own associations and organisations for the promotion of a corporate life, for recreational purposes and for the amelioration of the lot of the members. The more important ones are the Officers' Association, the Judicial Services Association, the Ministerial Service Association, the Process Servers' Association, the Ministerial Collectorate Officials' Association, the Subordinate Engineering Association, the Faizabad Bar Association and the Anjman-i-Himayat Chaprasian. At times some of these associations represent the cases of their employees collectively for the improvement of amenities.

CHAPTER IX

ECONOMIC TRENDS

General Level Of Prices And Wages

Prices

After the annexation of Avadh in 1856 there was a general rise in prices of food grains which was not peculiar to the district of Faizabad. The rates prevailing at different periods in the markets of the district exhibited some variations. Apart from the casual references to the exceptional rates prevailing at various times of scarcity, there are no records of prices for the times before the British occupation of Avadh but figures for the years subsequent to 1860 show clearly the general tendency towards an increase in the prices of food grains and the diminished purchasing power of the rupee. From 1861 to 1865 prices appear to have remained low, although somewhat in excess of those prevailing before the annexation: wheat averaged 23·8 seers*, barley 35·89 seers, *juar* 30·6 seers, gram 29·2 seers and common rice 17·5 seers to the rupee. The figures were about the general average for Avadh, but were higher than in the purely agricultural tracts (such as Pratapgarh) being probably influenced by the presence of a large city and an important export trade. From 1866 to 1875 there was a distinct change, partly due to several bad seasons and all staples showed a marked rise, but there was a falling trend during the second half of the decade. Wheat averaged 18·42 seers, barley 25·16 seers, *juar* 27·2 seers, gram 21·7 seers and common rice 14·7 seers to the rupee. Prices remained much the same during the following ten years and generally there were no marked indications of a rise. From 1885 onwards, however, prices rose rapidly not only in Faizabad but generally throughout Avadh, rather northern India. This was not due to any particular local pheuomenon but probably to some general factors such as the fall in the value of silver and the increase in export trade. From 1885 to 1895 the average price of wheat was not more than 14·9 seers, barley 21·36 seers, *juar* 19·47 seers, gram 21·8 seers and common rice 14·45 seers to the rupee. During the following five years the average prices were even higher

* The weights mentioned are the standard seer of 80 tolas and the maund of 40 seers.

due to the famine of 1896-97 and also to the enormous exports from the district to those parts of India where the effects of the famine were still being felt. After 1900 the prices showed a tendency to regain the old level of 1865 and, in the case of the above-mentioned staples, they fell steadily till 1903, when they became fairly stable.* From 1906 onwards there was another set-back and prices began to rise gradually partly owing to the increase of the export trade and partly to the drought of 1907-08. From 1906 to 1910 wheat averaged 10 seers, barley 14·8 seers, gram 12·5 seers and rice 11·4 seers to the rupee. There was a slight fall in prices during 1911-13, but they reverted to the old level of 1910 in 1914, the year the First World War broke out, a rapid increase in prices being a natural outcome of the War. The high price level prevailed till 1930, the average prices for the period 1916 to 1930 being as follows : wheat 6·89 seers, gram 9 3 seers and rice 5·36 seers to a rupee.

The price level shot up by more than 60 per cent and the price index of this period (1916-30) stood at 162 as against 100 of the pre-War period (1911-13). Since 1931 the prices began to fall owing to world-wide economic depression and in 1936 there was a crash. The index number of the slump period (1931-35) was only 89. In February, 1936, the prices were the lowest when wheat averaged 12·6 seers, rice 11·14 seers, barley 21·7 seers and gram 18·8 seers to the rupee. From 1937 onwards prices showed an upward trend and the price index of the post-slump period (1936-38) stood at 96. But the chances of a recovery and a reversion to the pre-War level (which had shown some signs of coming into being), were shattered by the outbreak of the Second World War in September, 1939, resulting in widespread speculation and profiteering. The price control measures which included the fixation of prices and prosecutions to check profiteering were vigorously enforced in the beginning of 1940 but prices continued to rise gradually as a natural outcome of the prolongation the War. In July, 1943, the market rates per maund were: wheat Rs 16, rice Rs 21, barley Rs 12 and gram Rs 12 as compared with the rates (per maund) prevailing in the pre-War period in June, 1938, which were: wheat Rs 3·06, rice Rs 4·00, barley Rs 2·19 and gram Rs 2·37. In July, 1943, prices registered a rise of about 400 per cent over the level of June, 1938, and there was great difficulty in getting grain at reasonable rates. To avoid

* *Fyzabad : A Gazetteer*, (1905), pp. 36-37

the hardship caused by scarcity and to provide for the emergency, partial rationing was introduced. The presence of government shops selling grain at low subsidized rates caused the trade to bring down its prices in free markets. By the end of 1943 prices had fallen considerably, for instance the price of wheat came down from Rs 16 per maund ruling in July, 1943, to Rs 12 per maund in December, 1943, though the average yearly prices remained higher in comparison with the average prices of the previous year. During 1944 prices again went up and the yearly average wholesale prices of rice stood at a higher level than in 1943, whereas the prices of the other grains showed a downward trend. The food situation did not ease with the end of the War and prices continued to soar gradually and when the condition of the markets became grave, total rationing had to be resorted to by the government in July, 1945, in the municipalities of Faizabad-cum-Ayodhya and Tanda. The scheme was suspended in February, 1948, and as free markets began to function again, the immediate response to derationing was satisfactory in the beginning and prices started going down but this was only a passing phase as they soon assumed an upward trend due to hoarding and profiteering and people began to clamour for the restoration of rationing and price control. Total rationing was, therefore, reintroduced in September, 1949, and remained in force till June, 1952. Rationing and controls brought in their train certain evils and the dislocation of normal trade. The good harvests of 1953 enabled the government to lift the controls on the prices and movements of food grains in consequence of which prices started coming down from the beginning of 1954 and continued to do so till they began to rise again in December, 1955. In order to check this upward trend 11 fair price shops were opened in September, 1956, in Faizabad-cum-Ayodhya in order to sell a fixed amount of wheat at fixed rates and they remained in existence for about nine months. When it was feared in August, 1957, that prices would become stabilized at a high level, fair price shops were again opened and continued to function for 8 months, but as the price level did not come down they were restarted in July, 1958. The expectation of an immediate fall in the price of food grains was not realized even after these efforts and the prices of nearly all food grains went up. Since April, 1959, as many as 75 fair price shops have been functioning in the urban and rural areas to stabilize prices at a reasonable level. The following table and the corresponding graph (No. 1) give the wholesale prices in rupees per maund of wheat, rice and gram from 1938 to 1958:

AVERAGE WHOLESALE PRICES IN RUPEES PER MAUND IN FAIZABAD TOWN

Food grains	YEARS																				
	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958
Wheat	3·97	3·44	3·89	4·26	5·29	12·98	12·88	12·3[1] 11·69[2]	11·69[2]	11·69[2]	21·4	24·5[3] 15·4[2]	15·4[2]	15·4[2]	15·4[2] 19·8[4]	18·6	15·64	12·45	15·78	17·26	19·04
Rice	4·01	4·44	5·00	5·96	9·66	15·48	18·62	18·5[1] 16·88[2]	16·88[2]	16·88[2]	25·3	26·6[3] 23·6[2]	23·6[2]	23·6[2]	23·6[2] 22·7[4]	24·3	17·92	14·10	18·18	20·41	23·53
Gram	2·50	3·14	3·43	3·24	5·00	9·46	8·79	9·5[1] 9·62[2]	9·62[2]	9·62[2]	12·8	14·0[3] 12·8[2]	12·8[2]	12·8[2]	12·8[2] 16·7[4]	16·6	9·84	7·39	12·01	13·93	14·08

N.B.—[1] Prices prevailing in June, 1945
[2] Controlled prices
[3] Prices prevailing in September, 1949
[4] Prices prevailing in July, 1952

Wages

Urban Wages—The information given here is confined to the town of Faizabad only and relates to selected types of urban wage-earners only, such as gardeners, chowkidars, domestic servants, herdsmen, scavengers, carpenters, blacksmiths, casual labourers, midwives, washermen, porters, wood-cutters and barbers. The table below gives the minimum and maximum wages as well as those commonly accepted but in many cases the wages vary according to mutual agreement:

URBAN WAGES

Wage-earners	Unit for which payment is charged	Wages (in Rs and nP)		
		Minimum	Commonly paid	Maximum
Gardener	per month	30·00	40·00	50·00
Chowkidar	per month	25·00	35·00	40·00
Domestic servant	per month (a) without food	25·00	35·00	45·00
	(b) with food	10·00	15·00	20·00
Herdsman	per month (a) per buffalo	1·50	2·50	3·00
	(b) per cow	1·00	2·00	3·00
Scavenger	per month for cleaning one latrine per day	1·00	1·50	2·50
Carpenter	per day	1·50	2·00	2·50
Blacksmith	per day	1·50	2·00	2·50
Casual labourer	per day	1·00	1·25	1·50
Midwife	per delivery of a child	10·00	15·00	25·00
Washerman	(a) for 100 clothes	7·00	8·00	10·00
	(b) per garment	0·06	0·12	0·12
Porter	per maund of load per mile	0·25	0·37	0·50
Wood cutter	per maund of wood-cutting	0·12	0·19	0·25
Barber	(a) per hair-cut	0·25	0·37	0·50
	(b) per shave	0·06	0·12	0·19

Rural Wages—Certain classes of wage-earners are common to the villages and the towns, such as the carpenter, the blacksmith, the barber, the washerman and the scavenger, but in rural areas they are usually paid in cash as well as in kind whereas in the urban areas the payment is almost always monetary. The seasonal character of agricultural labour and the limited demand for each type renders most of the work casual in nature which is hard and done for long hours at a stretch at one

time of the year, whereas in the off-season the rural wage-earner remains unemployed. The same man, therefore, takes on more than one job at a time. Combining different types of work is common in agricultural operations, thus ploughing can go hand in hand with irrigation, carpentry with smithery, the mason can sink a well while building a wall, and so on. In villages the methods of paying wages are varied and complicated and differ not only from occupation to occupation but also from village to village. Wages for agricultural operations are paid mostly in one or more of the following forms: daily or monthly wages (in cash or grain); light refreshments every day (such as sherbet, *mattha*, parched grain, etc., and one or two meals); six monthly payments at the time of harvest or annual payments which are usually confined to such classes of workers who work more or less throughout the season like ploughmen, carpenters and blacksmiths who also repair ploughs and other implements when necessary. Sometimes wage-earners of this type are also paid every six months in grain, the quantity being a share of the produce but they do not receive any daily or monthly wages in addition. Nowadays the payment of wages in cash is becoming popular. Reapers and threshers, however, are generally paid in kind. Carpenters, blacksmiths, well-sinkers, tailors, oil-men, thatchers and herdsmen usually work on contract or on a piece rate system; barbers, washermen, scavengers, etc., are often paid in cash or kind by the hour or day or at piece rates at the time of harvest. Those who render help at the time of marriages receive additional customary payments in cash, grain and clothing. The table which follows shows the modes and periods of payment in the district:

Wage-earner	Mode of payment	Period of payment
Weeders .	cash or grain or both	daily
Reapers .	cash and grain ..	daily
Labourers for irrigation work	cash and grain ..	daily
Transplanters .	cash and grain ..	daily
Ploughmen .	cash or grain ..	monthly or six monthly
Carpenters .	cash or grain ..	six monthly
Blacksmiths .	cash or grain ..	annually
Barbers .. .	cash or cash and grain	annually
Washermen .	grain	six monthly
Scavengers .	cash or cash and grain	monthly or annually

Working hours are usually from sunrise to sunset and, apart from a break for the morning and midday meals, there is an interval of one to two hours for rest. This means that there are 9 to 11 working hours in a day including breaks.

During the past one hundred years or so the average monthly wage (cash) of an agricultural labourer has gone up about 6 times that is to say, from Rs 4 in 1873 to about Rs 25 today.

Men's wages are higher than those of women and children who generally do lighter work such as weeding, threshing, etc. The table given below shows the daily wages paid to rural times that is to say, from Rs 4 in 1873 to about Rs 25 today.

RURAL WAGES

Nature of labour		Wages (in rupees per day)	
		1944	1956–57
Unskilled labour	Cash	0·25	0·62
	Kind	0·37	..
Thatching	Cash	0·25	..
	Kind	0·37	..
Ploughing	Cash	0·12; 0·25	0·31; 0·56; 0·69; 1·06
	Kind	0·37	..
Weeding	Cash	0·25	0·69; 0·75
	Kind	0·37	..
Reaping	Cash	..	0·69; 0·59
	Kind	0·25; 0·62	..
Irrigating	Cash	0·25	..
	Kind	..	..
Carpentry	Cash	0·50	1·62; 1·87
	Kind	..	..
Blacksmithery	Cash	0·50	..
	Kind	..	..
Masonry	Cash	0·50	..
	Kind	..	..

Relative Rise in Prices and Wages

It will be interesting to know the relation between the wage and price indices obtaining in August of the years 1916, 1928, 1934, 1939 and 1944 (as shown in the table below and graph No. 2), the indices of prices being based on unweighted arithmetical averages of the prices of wheat, barley, gram, *juar*, *bajra* and other coarse grains and *arhar* and salt:

INDICES OF WAGES AND PRICES

Year	Prices	Wages		
		Unskilled labour	Skilled labour	
			Blacksmith	Carpenter
1916	100	100	100	100
1928	130	171	152	171
1934	75	128	95	110
1939	102	128	114	114
1944	298	285	276	257

It is clear that prices in the district fluctuated widely during the different periods from 1916 to 1943, the highest level being that of the First World War period and the decade following the end of the War (1919-28) as indicated by the indices of 1928. The post-War boom lasted till 1930 after which there was a world-wide depression and prices crashed suddenly (as indicated by the indices of August, 1934). In 1939 prices began recovering and were gradually reverting to the pre-War level when the Second World War broke out in September, 1939. After this the price index continued to rise and in 1944 it stood as high as 298 and went up further in succeeding years.

As agricultural labour is still paid as before in kind or partly in cash and partly in kind, it is difficult to say whether

wages have increased to the same extent as prices. It may, however, be reasonable to presume that as the value of the produce has increased, the amount of remuneration has followed suit. The foregoing table reveals that with the rise in prices (as indicated by the indices of 1928) there was a rise in the wages of both skilled and unskilled labour, although not in the same proportion. When prices fell very considerably from 1930 to 1934, wages also showed a downward but not a proportionate trend. Thus in 1934 wages were actually on a higher level than prices, in comparison with their level in 1928. Unlike prices, the wages of unskilled labour and of carpenters appear to be more or less on the same level in 1939 as in 1934. The index of wages for both skilled and unskilled labour was last recorded in 1944 but it is incontrovertible that wages have gone up considerably in the succeeding years.

Industrial wages and wages on agricultural farms of 50 acres or more have been fixed by the Minimum Wages Act, 1948, which is in force in the district. The minimum rates of wages in respect of industrial employments such as *biri* making, the manufacture of leather goods, etc., mentioned in the schedule of the Minimum Wages Act, 1948, have been fixed at one rupee per day or Rs 26 per month of 26 working days with perquisites for adult workers and 62 nP per day or Rs 16·25 per month without perquisites for children and persons below 18 years of age. The minimum rates of wages may be paid in cash or in kind or partly in cash or partly in kind. By a government notification dated December 28, 1954, agricultural wages (on farms of 50 acres or more) have also been fixed at one rupee per day or Rs 26 per month for adults and 62 nP per day or Rs 16 per month for children and persons below 18 years of age.—These wages are without perquisites in both the cases.

Livelihood Pattern

In this district, as elsewhere, people earn their livelihood by working either in the agricultural or the non-agricultural sphere. Those of the former category comprise owner-cultivators, tenant-cultivators, cultivating labourers and non-cultivating owners of land, agricultural rent receives and dependants of all the above-mentioned classes. Those of the latter category are engaged in industry, commerce, transport and other services. The table which follows shows the percentages of the population employed in these two categories in the entire district, the rural areas, the urban (non-city) areas and the town of Faizabad :

Category	District	Rural	Urban (non-city)	Faizabad Town
Agricultural				
i. Owner-cultivators and their dependants ..	68·5	74·9	5·7	2·8
ii. Tenant-cultivators and their dependants ..	8·7	9·3	2·5	3·3
iii. Cultivating labourers and their dependants ..	6·6	7·1	0·7	0·7
iv. Non-cultivating owners of land; agricultural rent receivers; and their dependants	0·4	0·4	1·1	1·4
Total ..	84·2	91·7	10·0	8·2
Non-agricultural				
i. Industry ..	5·3	3·0	28·1	15·6
ii. Commerce ..	3·4	1·6	21·4	23·0
iii. Transport ..	0·7	0·3	5·0	7·1
iv. Other services ..	6·4	3·4	35·5	46·1
Total ..	15·8	8·3	90·0	91·8

Of the total population of the district 52·1 per cent is made up of non-earning dependants who do not earn any income either in cash or kind. They include women engaged in household duties and other persons performing household work or domestic or personal service for other members of the same family and who are economically passive as they do not engage in any family enterprise which produces an income. In the non-agricultural category the percentage of non-earning dependants is 55·4 and among the agricultural population it is 51·4. The difference is due to the fact that members of the same family jointly carrying on cultivation have been classed as self-supporting persons or earning dependants, whereas among the non-agricultural group a person is considered to be dependant upon the family if he does not carry on a separate trade or vocation. Non-earning dependants are mostly children and women. 17·3 per cent of the total population is made up of earning dependants who do not earn enough to support themselves. 18·9 per cent of the agriculturists and 9·2 per cent of the non-agriculturists are earning dependants.

The remaining 30·6 per cent of the total population of the district is self-supporting, there being 29·7 per cent of self-supporting persons among the agriculturists and 35·4 per cent among the non-agriculturists. On an average a self-supporting person maintains two non-earning dependants. Among the self-supporting persons, however, are included persons living principally on income from such sources as non-agricultural property, pensions, remittances, scholarships and funds and also inmates of alms-houses, recipients of doles, beggars and vagrants. A distribution of 10,000 self-supporting persons of non-agricultural occupations classified according to various economic divisions is given below:

Economic Divisions	Persons
Primary industries not elsewhere specified ..	239
Mining and quarrying	2
Processing and manufacturing food-stuffs, textiles, leather and products thereof	2,053
Processing and manufacturing metals chemicals and products thereof	237
Processing and manufacture not elsewhere specified	785
Construction and utilities	230
Commerce	1,974
Transport, storage and communications ..	446
Health, education and public administration ..	1,126
Services not elsewhere specified	2,908
Total	10,000

General Level of Employment

In 1901 the persons who depended on agriculture as their principal means of livelihood were 63·6 per cent of the total population of the district, in 1911 they were 80·5 per cent; in 1921

they were 78·6 per cent (or 9,21,137 persons). In 1951 the number increased to 12,31,855, a rise of 33·7 per cent, although the cultivated area increased only by 3·5 per cent during the thirty years from 1921 to 1950. This has resulted in progressive fragmentation and sub-division of holdings and pressure on impoverished soil. A decline in village arts and crafts also seems to have set in. The cumulative result is a fall in the proportion of wage-earners and a corresponding rise in dependance. The proportion of non-earning dependants to the total population of the district has consequently increased from 44·8 per cent in 1921 to 52·1 per cent in 1951. The increase in the percentage of educated persons without a corresponding increase in avenues of employment and the growth of population without substantial means of subsistence have resulted in underemployment and unemployment. According to the census of 1951, of the total population of 14,81,796 persons in the district only 7,00,686 were gainfully employed and of the remaining 7,81,110 persons, 7,80,976 were outside the ranks of wage-earners.

Employment Exchange

An Employment Exchange was opened in the district on March 1, 1949, (under the director of employment and resettlement, Uttar Pradesh) which helps unemployed persons to find suitable employment according to their capacity and skill and from the date of its inception to December 21, 1959, the number registered with the Exchange was 63,490 and the vacancies notified by the employers were 11,226. The Exchange placed 8,532 persons of which 6,434 found employment in government service and 2,098 in domestic service and teaching and technical posts.

National Planning And Community Development

A scheme for rural development was inaugurated during 1934-35 and at first was launched in the Masodha area and other villages within a few miles of Faizabad town on the main road and in those villages where the Court of Wards had been doing the work of rural uplift. The scheme worked successfully but the need for co-ordinated development and planning was felt in 1937-39 and the existing Rural Development Department was made the nucleus for organizing development activities. The outbreak of the Second World War in 1939 indefinitely postponed any effective work. In the concluding year of the War fresh schemes of development for

the post-War period were drawn up and were co-ordinated and systematized in 1951. Later the resources of the development departments of Agriculture, Animal Husbandry, Co-operatives, Panchayats, etc., in respect of the Plan schemes, were pooled and brought under the overall authority of the Planning Department. The State Government launched the First Five Year Plan on April 1, 1951, and in October, 1952, the District Planning Committee (with the deputy commissioner as chairman) came into being, its members comprising local departmental officers, members of the State legislature and Parliament and some other local representatives. In May, 1958, the District Planning Committee was replaced by the Antarim Zila Parishad (the *adhyaksh* or chairman being the district officer) and it took over the functions and members of the District Planning Committee with the addition of five elected members of the erstwhile District Board.

To facilitate the implementation of the various schemes and to carry on concerted efforts the district has been divided into 18 Blocks each comprising about 100 villages with a population of nearly 70,000 persons spread over an area of 150 square miles. In a Block the unit of work is a village and the *gaon sabha* is the executive body for formulating and implementing the schemes of development. The evolution of a Block originally covered four stages, the Shadow, the National Extension Service, the Intensive Development and the post-Intensive Development. Since April 1, 1958, the last three stages have been reduced to two, Stage I and Stage II, which are distinguishable from each other. Stage I is the Intensive Development phase and includes all the National Extension Service Blocks in existence on April 1, 1958 (or those opened thereafter). Stage II, which is the old post-Intensive Development phase, is designed to intensify the programmes and operations of community development. It includes all the post-Intensive Development Blocks in existence on April 1, 1958, or those to enter the post-Intensive Development phase thereafter. The period of operation of the Stage I and Stage II Blocks is of five years each from the date of the inception of the Block or from the date of the completion of its intensive phase, as the case may be. In view of renewed emphasis on agricultural production, each Block coming into existence from April, 1959, and onwards has a year's period of pre-extension activity exclusively in the field of agriculture. The names, dates of inauguration, stages, population and number of *gaon sabhas* have been given in the following table:

DEVELOPMENT BLOCKS AND THEIR PARTICULARS

Name	Stage	Date of opening	Population (as on 1.4.56)	*Gaon Sabhas*
Bikapur	Stage II	2.10.52	77,797	90
Jalalpur	" "	26. 1.55	96,002	130
Masodha	" I	2.10.55	72,444	89
Bhiti	" "	2.10.56	68,673	109
Tanda		12. 2.57	95,559	139
Baskhari		1. 7.57	73,719	88
Akbarpur		1. 4.58	1,19,521	168
Amaniganj		1.10.58	70,884	90
Suhawal	Shadow	..	80,744	65
Pura Bazar	Stage I	1. 4.60	74,748	82
Maya Bazar	Shadow	..	69,269	98
Milkipur	Pre-extension	1. 4.60	77,538	92
Harrington-ganj	Shadow	..	76,260	66
Tarun	"	..	72,569	93
Katahri	Pre-extension	1.10.59	68,673	114
Jahangirganj	Shadow	..	74,923	108
Ramnagar		..	74,370	102
Bhiaon		..	73,832	104

So far only 11 Blocks have been functioning of which two are in Stage II, seven in Stage I and two in the pre-extension Stage. The rest are Shadow Blocks. There is one Block development officer, one assistant development officer each for Agriculture, Co-operatives, Animal Husbandry, Panchayats and Social Education and ten multipurpose village level workers. There is also a Block development committee in each active Block which has a non-

official, permanent and elected president and two elected vice-presidents, the Block development officer being ex-officio secretary.

Agriculture and irrigation have been given top priority in the two Plan periods. Industrial development has also been given a very important place in the Second Five Year Plan (which commenced in April, 1956) as, for a balanced economic development of the district, it is necessary to treat agricultural and industrial development as complementary. The activities, targets and achievements of different development departments during the Plan periods are dealt with in the relevant chapters and the succeeding paragraphs have, therefore, been confined to giving a brief resume of the activities of the Prantiya Rakshak Dal, the Panchayats and the Information Department which have not found mention elsewhere in this volume.

Prantiya Rakshak Dal

The aim of this organisation is to promote physical culture and socio-cultural programmes in the rural areas and to organise the villagers for self-defence. There are 220 *halqa sardars*, 1,845 group leaders, a like number of section leaders and 20,275 honorary *rakshaks* in the district. During the two Plan periods they were required to construct 33 miles 7 furlongs of kutcha road of which they have already completed 13 miles and 7 furlongs. In order to encourage local games and sports Yuvak Mandal Dal are organised. During 1954-55 a sports meet for the whole district was successfully organized; *dangals*, *bhajan-mandalis*, baby shows and camp-fires are other popular activities of the Prantiya Rakshak Dal.

Panchayats

The Panchayats play an important role in the execution of the development schemes in the district. In addition to monetary help, *shramdan* (voluntary labour) has caught the imagination of the people in whose hands it has become a constructive power. During the First Plan period 8 *panchayat ghars* were constructed and Rs 5,42,263 was recovered on account of *panchayat* taxes. Under the Second Five Year Plan 64 *panchayat ghars* were built and Rs 2,76,046 was recovered in taxes. 20 children's clubs were organised during the first three years of the Second Plan period. The Panchayats constructed about 94 miles of kutcha road and 3 culverts and also undertook the repairs of roads, culverts and drains during the First Plan period. In 1956, by the end of

March, 29 Gandhi *chabutras*, 126 miles of kutcha road, 2 furlongs of pakka road and about 8 miles of drains and their repairs were undertaken. The target for the Second Plan period is the construction of 531 *panchayat ghars*, 770 Gandhi *chabutras* (platforms), 162 miles of kutcha road and 537 culverts.

Information Department

In Faizabad town there is a branch of the Information Department which is equipped with newspapers, magazines and literature on development activities in the country. It has a radio set and a cinema projector for entertainment and for educating the district population and news reels and cinema films are shown to the rural and urban population. An information centre is also located in each of the development Blocks of Bikapur, Jalalpur, Masodha, Bhiti, Tanda, Baskhari and Akbarpur. Under the community listening programme 282 radios were supplied to the *gaon sabhas* at concessional rates during the two Plan periods. The object of the scheme is to educate villagers in the subjects which are of interest to them and also the furnishing of entertainment.

CHAPTER X

GENERAL ADMINISTRATION

The district of Faizabad forms part of the Faizabad Division, which is one of the eleven administrative areas into which the State of Uttar Pradesh is divided. A commissioner, whose official status is that of the head of a department, holds charge of the Division with its headquarters in Faizabad town. He is the link or rather the official channel between the districts under him and the government and is responsible for the administration of these districts, and the administration of Municipal Boards, Antarim Zila Parishads, Notified Areas and other local bodies is also under his overall supervision. He has been made responsible for planning and development in all the districts under him. His duties are now mostly of an administrative nature and he has no magisterial powers. Formerly he used to deal with a large number of appeals from subordinate revenue courts but now additional commissioners have been appointed to do this work. At present an additional commissioner works for some time in Faizabad and for some time in Lucknow.

District Sub-Divisions

For purposes of general and revenue administration, the district of Faizabad is divided into four tahsils, Faizabad, Akbarpur, Bikapur and Tanda. Faizabad tahsil is composed of the three parganas of Amsin, Haveli Avadh and Maugalsi. Akbarpur tahsil is made up of the three parganas of Akbarpur, Surhurpur and Mijhaura. Tahsil Bikapur comprises the two parganas of Pachhimrath and Khandasa, and tahsil Tanda is made up of the parganas of Tanda and Birhar. The district has been divided into five sub-divisions, each under a sub-divisional officer: Faizabad-cum-Ayodhya city, i.e., the Municipality and Cantonment areas for criminal work only; Faizabad tahsil (remainder); Akbarpur tahsil; Bikapur tahsil; and Tanda tahsil.

District Staff

The district is the basic unit of administration. The collector and magistrate (known also as the district officer) is the representative of the government in the district and is not merely a head of office like other local heads of offices, and holds a key position being the pivot of the district administrative machinery. In Faizabad, as in the other districts of Avadh, he is designated 'deputy commissioner', after the pattern of the non-regulated provinces, al-

though the distinction between them and the regulated provinces no longer exists. As district magistrate he exercises his powers under the Code of Criminal Procedure and numerous special Acts. He is the highest authority for the maintenance of law and order in the district, the police being subordinate to him for this purpose. As collector, he is responsible for the collection of revenue and other dues recoverable as arrears of land revenue, and for the maintenance of land records and also is in ultimate charge of the Government Treasury in the district. He is entrusted with the execution of schemes connected with planning and development and his main work is the co-ordination of the activities of various nation-building departments.

The deputy commissioner in Faizabad is assisted by the following officers:

	Permanent strength	Temporary strength	Total
Additional District Magistrate (Judicial) ..	1	..	1
Deputy Collectors or Assistant Collectors in charge of sub-divisions (Sub-Divisional Officers), including a District Relief and Rehabilitation Officer ..	4	..	4
Deputy Collectors (Probationary)	..	2	2
Treasury Officer ..	1	..	1
Tahsildars (one in each tahsil) ..	4	..	4
Naib-tahsildars (two for Faizabad and one in each of the remaining three tahsils, one for *nazul* and one for large land holdings tax) ..	6	1	7
Naib-tahsildars (Collection) ..	..	9	9
Naib-tahsildars (Zamindari Abolition Compensation) ..	..	4	4
Deputy Collector in charge of sub-division Faizabad and Settlement Officer (Consolidation) ..	..	1	1
City Magistrate ..	1	..	1
Judicial Officers ..	4	..	4
Special Railway Magistrate ..	..	1	1
District Supply Officer-cum-Town Rationing Officer and Rent Control and Eviction Officer	..	1	1
District Planning Officer-cum-Project Executive Officer	..	1	1

Other District Level Officers

The list given below, of other district level officers who for administrative purposes work under the control of their own heads of departments, gives an idea of the various departments which function in the district:

1. Civil Surgeon
2. District Agriculture Officer
3. District Cane Officer
4. District Co-operative Officer
5. District Employment Officer
6. District Filaria Officer
7. District Industries Officer
8. District Information Officer
9. District Inspector of Schools
10. District Jailor
11. District Live-stock Officer
12. District Medical Officer of Health
13. District Probation Officer
14. District Social Welfare Officer
15. District Statistics Officer
16. Divisional Superintendent of Industries (Leather)
17. Executive Engineer, Hydel Test Division
18. Executive Engineer, Hydro Electric Division
19. Executive Engineer, Irrigation Division
20. Executive Engineer, Power House Division
21. Executive Engineer, Provincial Division, Public Works Department
22. Executive Engineer, (Temporary) Bridge Construction Division
23. Executive Engineer, Tube-Well Division
24. Regional Marketing Officer in charge sub-zone Faizabad
25. Resident Engineer, Government Steam Power Station Suhawal
26. Sales Tax Officer
27. Superintendent, District Jail
28. Superintendent, Government Gardens
29. Superintending Engineer, Hydel Circle
30. Superintending Engineer, Irrigation Works Circle
31. Superintendent of Police

Regional and Divisional Officers

The following are such officers who have their headquarters in Faizabad town:

Commissioner, Faizabad Division

Deputy Director of Agriculture, Faizabad Region

Deputy Registrar, Co-operative Societies

Assistant Development Commissioner, Faizabad Division

Central Government Offices

The following offices of the Government of India are located in the district:

Ministry of Finance—(i) **Income-tax Department**—There is one income-tax officer in Faizabad who is also a gift tax officer, expenditure tax officer and wealth tax officer. His jurisdiction extends over Faizabad, Sultanpur and partly over Jaunpur. Appeals against his orders are decided by the appellate assistant commissioner income-tax, Lucknow range.

(ii) **Narcotics Department**—The narcotics commissioner is the head of this department and he allots the areas for the cultivation of narcotics. For purposes of the production and control of narcotics, the Faizabad narcotics division comprises the revenue districts of Faizabad and Basti, the head of this division being called the district opium officer.

(iii) **Central Excise**—The superintendent, central excise is subordinate to the assistant collector central excise, Lucknow. He is assisted by one deputy superintendent (non-gazetted) who is concerned only with Faizabad district and a deputy superintendent (general), who looks after Faizabad, Rae Bareli, Sultanpur and Bara Banki.

Ministry of Transport and Communication—Posts and Telegraph Department—The superintendent, post offices, whose headquarters is in Faizabad supervises the work both in Faizabad and Jaunpur districts. He works under the control of the postmaster-general, U. P.

Ministry of Railways—Railways—The Northern Railway has its offices in Faizabad. The assistant engineer who is the only officer who superintends ways and works is under the control of the divisional superintendent, Lucknow division, of the Northern Railway.

CHAPTER XI

REVENUE ADMINISTRATION

Land Revenue Administration

Fiscal History

The history of the administration of land revenue in this district goes back to ancient times when this region was known as the Kosal Mahajanpad (one of the 16 big states of the post-Mahabharata period). Manu, Kautilya and others state that the king was entitled to a share of the produce of the land in return for which he had to maintain peace and order and to protect his subjects from internal and external dangers. In those days the village was a self-contained unit where day to day transactions were made by means of barter, money playing an insignificant part in the life of the community. Even the king's share was paid in kind at the time of the harvest, the revenue varying from one-sixth to one-third in different periods.

This system remained in vogue with minor variations even under the early Muslim rulers except that the revenue began to be collected partly in cash. Sher Shah Suri (1540-45 A.D.) was the first king of mediaeval times who devised a well planned revenue system based on the correct measurement of the cultivated area and the settlement of the government's share after ascertaining the average yield.

Akbar's revenue minister, Todar Mal, largely improved this system by introducing an optional cash payment based on the pargana rates which were arrived at by the classification of the soil, the calculation of the average yield and the average price. The fixation of revenue was made annually in the beginning but subsequently the period of Settlement was extended to ten years. This infused a sense of stability in the cultivator as he now knew the exact amount of revenue due from him to the State year after year. Akbar also introduced a revenue year known as the *Fasli* which is still in use in these parts for purposes of revenue administration. He was against the system of the farming of revenue and appointed collectors to realize it direct from the cultivator and to facilitate his administration he divided the king-

dom into subahs, sirkars and *mahals* which were placed in charge of appropriate officiers.

Akbar's revenue system gradually deteriorated in the hands of his successors and in the 18th century, when Avadh became almost independent under the nawabs, conditions became even worse. The land revenue was then realized in the following ways:

(1) by the *chakledars* of the nawab direct from *khalsa* lands (crown estates);

(2) through the zamindars from the area known as *huzur*-tahsil;

(3) by the *ijarah* (contract system) from the talukdars in respect of their estates; and

(4) by the *amani* (trust system) under which revenue was collected direct by the servants of the State (or *nazims*).

As the powers of the nawabs declined that of the *nazims*, *chakledars* and talukdars increased. The main interest of the court at Lucknow centred on securing an assured income from the contractors but it was not capable of exercising adequate restraint on their activities. The nawabs found the contract system less irksome and it produced a class of professional contractors who had no roots in the soil and hardly any sympathy with the cultivators. They were money-lenders or capitalists who could secure contracts by bidding high and then exacting as much as possible from the people. There was thus no fixity of rent or security of tenure and there were no records of the rights of different parties having an interest in the land.

First Summary Settlement

The first step the British took on the annexation of Avadh in 1856 was to make a summary Settlement of land revenue with the parties in possession of the land although the work was interrupted by the disturbances of 1857-58. Fortunately the records of this Settlement in this district escaped the fate which befell those elsewhere. About 3,000 separate files and thirty large volumes of assessment registers as well as a number of papers were preserved. It appears that on the outbreak of the disturbances the soldiers as usual proceeded to the kachahri and destroyed or scattered the papers; but all that could be found were collected under the orders of Maharaja Man Singh, talukdar of Ayodhya, and carried to his fort at Shahganj from

where they were afterwards retrieved in the autumn of 1858. Several entries in the registers bear the initials of the first commissioner of Faizabad Division, Colonel P. Goldney. The Settlement was carried out under his supervision by the first deputy commissioner and his assistants and successors. The Settlement was based on the returns of the old dewani office of the king of Avadh, for 1263 *Fasli,* and in March, 1856, the financial commissioner ordered that the revenue be collected according to these returns and that *pattas* (leases) be given and *kabuliats* (written acceptances) be taken. The demand was generally calculated as half of the recorded assets but was modified according to circumstances. The papers were often untrustworthy and in several instances were known to have been purposely falsified; but as the Settlement was obviously a makeshift arrangement, nothing further was attempted at the time to ensure accuracy. The area assessed was very different from that of the district as it is at present and as several parganas underwent subsequent alterations it is almost impossible to give the exact figures of the revenue of the district for those times.

Second Summary Settlement

The making of the second summary Settlement in 1859 was a comparatively easy task owing to the preservation of old records. Directions that the revenue fixed at the first summary Settlement should be reimposed were carried out with ease in Faizabad. The total revenue for the district (which then comprised 13 parganas) was Rs 12,08,551*; but the 10 parganas which make up the district to-day carried a revenue of Rs 8,70,098† at that time. The work was done in great haste and no attempts were made at correction, the demarcation of the villages and the preparation of accurate records were deferred to the regular assessment

First Regular Settlement

Operations began in 1860 and were complete in October, 1878. The first step taken was the demarcation of villages which ended in 1861, except in pargana Khandasa where it was completed in the following year.

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* *Report of the Settlement of the Land Revenue of the Fyzabad district* (1880), Appendix No. VC, p. 42 A

† *Report of the Settlement of the Land Revenue of the Fyzabad district* (1880), Appendix No. VC, p. 42 A

The next step was the conducting of separate surveys by the Survey Department and the Settlement officials. The first was the revenue survey* which began in 1861 and was completed in 1865 and the other was the settlement or the *khasra* survey† which went on from 1862 to 1868, except that in three *mauzas* (revenue villages) of Faizabad, the Cantonments and Ayodhya it was completed in 1869. The results of both the surveys were compared periodically and though an interval of four years had elapsed between their completion, the results (with very few exceptions) were found to tally in respect of total areas. The Settlement proper was commenced by Carnegy in 1863 who did the bulk of the work and the new assessments were declared and enforced at various times between April, 1865 and November, 1870. The final report was written by Millett and published in 1880.

Carnegy's System††—Briefly stated, the plan adopted by him was that of amending the recorded statistics of the *khasra* survey and applying to them various tests deduced from data obtained on the spot and finally of comparing the revenue rate of each village with rates prevailing in adjacent lands. The parganas were formed into circles selected topographically, by reason of the supposed similarity of soils, distance of water from the surface and other natural features. In determining the assets the officer in charge of the Settlement set himself the task of discovering the true rental of each village and also of deciding upon its capabilities, present and prospective. Little attention was paid to the recorded rental and instead average produce estimates were arrived at, showing the yield from different soils (irrigated and unirrigated), the prices adopted being the averages of the past five years. From these estimates he obtained his rent rates and from the latter the gross assets. The results were checked by four tests, firstly the estimated rent-roll according to the number of ploughs, after ascertaining the average amount of land tilled by each plough and the average yield obtained in each class of soil; secondly, the estimated rent-roll according to the number of cultivators in each village; thirdly, the application to each class of soil of rent rates supplied by a committee of talukdars and zamindars; and lastly, by deducing the assets of each village after deciding on its classification according to its facilities

Revenue or scientific survey means the survey made by the revenue surveyor.

† Settlement or *khasra* survey means the survey conducted entirely by the Settlement Department through the agency of *sadar munsarims* and survey *amins* or surveyors.

†† *Fyzabad Settlement Report* (1880), p. 317

for obtaining manure, irrigation and the like. In the case of waste, old fallow was generally assessed at six annas an acre and jungle at half that amount; but this demand was extensively modified according to the circumstances. As a result of this assessment the revenue arrived at was Rs 12,35,800* which was half the assets for the district (as it is now constituted). This gave an incidence of Rs 2-0-8 per acre of cultivation, the rate varying from Rs 2-2-8 in pargana Haveli to Rs 1-12-0 in pargana Tanda.

Working of the Settlement—From the very begining the demand was introduced in full and no progressive enhancements were allowed. The superior proprietors were unable to collect rents proportionate to the enhanced revenue because of the large number of cases pending in the Settlement courts, a matter of great importance in this district because of the unusual prevalence of subordinate rights. The holdings of the numerous high caste tenants had been valued at full rates in calculating the assets although they paid revenue at privileged rates. Further, far too much waste land had been assessed in mistaken anticipation of its early reclamation. Lastly, one-fourth of the arrears had to be remitted due to the bad seasons and the disastrous floods of 1870 and 1871. This unsatisfactory state of affairs led to an enquiry in 1872 eliciting the opinion that though there had not been any general over-assessment, the new demand had been introduced too precipitately. Therefore a systematic revision of the Settlement was ordered.

The Revision of 1875 Generally speaking, the revision consisted in the substitution of recorded facts for deduced statistics and the abandonment to a large extent of prospective assets. The result was a reduction of 6 per cent of the original assessment of the entire district, about 8 per cent in that part of it which came under revision and about 14 per cent in that part in which reductions were granted. The total demand for the district was thus reduced to Rs 11,60,462, the reduction being greatest in the parganas of tahsil Faizabad. The incidence on the cultivated area thus fell to Rs 1-14-8 per acre, which corresponded more naturally to the results obtained in the adjoining districts. The new demand was imposed by easy gradations, the ultimate figure being reached as late as 1885. The Settlement was sanctioned for a period of thirty years from the declaration of the original demand in the different parganas.

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* *Report of the Settlement of the Land Revenue of the Fyzabad District* (1880), Appendix No. VC, p. 42 A

Judicial Work—One of the most noticeable features of the regular Settlement was the judicial work that arose in connection with the preparation of the record-of-rights, the amount of litigation in the district being enormous due to the general propensity for litigation, to the intricate nature of the tenures and to procedural defects. In all, 71,728 suits were decided, a number that was vastly in excess of the figures recorded in any other district of Avadh; 45,728 came up for trial and as many as 21,191 were successful. Of the total number, 5,059 referred to proprietary rights, 13,614 to shares in superior or subordinate tenures and 53,055 (close upon three-fourths) dealt with subordinate rights exclusively. There were a number of claims to proprietary rights in the talukdari villages which were usually altered to claims for sub-settlement; similar claims in other villages were far more numerous. No less than 953 claims for sub-settlement were decreed—a much higher figure than in any other district; but an even larger number of suits of this description were decided out of court. Claims for subordinate rights chiefly concerned lands held as *sir*[1], *dihdari*[2] and the like; but there was in this district an unusually large number of tenures known as *birt*[3] and *sankalp*[4]. The minor rights asserted, which

[1] 'Sir' means

(a) land which for the seven years immediately preceding the passing of the Oudh Rent Act (1886) had been continuously dealt with as *sir* in the distribution of proprietary under-proprietary profits and charges;

(b) land which for the seven years immediately preceding the passing of this Act had been continuously cultivated by the proprietor or under-proprietor himself or by his servants or by hired labour;

(c) land which at the commencement of the Oudh Rent (Amendment) Act, 1921, was being cultivated by the proprietor or under-proprietor himself or by his servants or by hired labour, and which was recorded as the *khudkasht* of the proprietor or under-proprietor in the agricultural year immediately preceding the agricultural year in which the Act came into force;

(d) land which has continued to be cultivated by the proprietor or under-proprietor himself or by his servants or by hired labour for a period of ten years, commencing at any time after the commencement of the Oudh Rent (Amendment) Act, 1921.

[2] *Dihdari* land generally connoted that it had been acquired in perpetuity in consideration of the loss or surrender of the right previously vested in the grantee.

[3] and [4] *Birt* and *Sankalp*—The *birt* was a grant of land generally in favour of relations, or dependants whereas *sankalp* was usually in favour of priests. A *sankalpdar* was either a superior tenant or an inferior proprietor but could not be an occupancy tenant. On the annexation of Avadh persons holding *bai-birt* tenures under a grant given by the talukdar or the proprietor for money received, acquired under-proprietary rights in relation to the talukdar.

were the most numerous of all, were concerned with lands held in occupancy by ex-proprietors and such privileges as *sayar*[1] and *marwat*[2].

In 1869 the three parganas of Aldemau, Sultanpur and Isauli were transferred to district Sultanpur, Faizabad being left with the 10 parganas of which it is still comprised.[3] It is interesting to note that the names of the parganas of this district have remained almost unchanged from the days of Akbar as is evident from the *Ain-i-Akbari*, except that Sarwa Pali of those days is now called Amsin, Balari is called Baraunsa, Kharasa is known as Khandasa and Manjhaura as Mijhaura.

Second Regular Settlement

The second regular Settlement of the district began on September 26, 1893, and the assessment report was ready in October, 1896, and as the assessments were sanctioned the *jamas* (revenue demands) were declared and *kabuliats* taken. The judicial work, the distribution of revenue, the fixing of sub-settlement and underproprietary rents, etc., continued till March, 1899, and the Settlement operations came to an end in August of that year. The Settlement was sanctioned for a period of thirty years but the date of expiry for the Tanda and Akbarpur tahsils and pargana Amsin was June 30, 1927, and for the rest of the district it was June 30, 1929, except for pargana Khandasa where it was to expire a year later The cost of the Settlement worked out at the rate of Rs 128.75 to the square mile, though in some parts of the district it was only Rs 88.41.

Method of Assessment—The work commenced with the preparation of new records and was completed in the parganas of Tanda, Surhurpur, Birhar and Mijhaura and the remaining parganas were assessed on the papers of 1301 *Fasli* just as they stood. A fresh survey was found necessary in only 13 villages, the maps

[1] *Sayar*—The average receipts derived from natural products such as fruit or fish (but excluding stone and *kankar* quarries and the fruit of groves of timber trees) were added to the rental of the cultivated area at the time of the Settlement and are taken into consideration in assessing the land revenue demand.

[2] *Marwat*—was a pensionary provision for the heirs of one killed in service. Such tenures were not resumable and holders were entitled to maintain them under British rule. The right of the holder fell short of under-proprietary rights simply because the grant could not be transferred for money to strangers, but it did create a hereditary, non-transferable tenure.

[3] *Fyzabad Settlement Report* (1880), p. 16

being merely corrected in the rest. Simultaneously the village papers were corrected and attested and most of the disputes settled on the spot. The system of assessment was entirely different from that followed on the previous occasion when the then existing rent-rolls were made the basis of the assessment (except where the true rents were concealed or where the recorded rents were unreasonably high). Of a total of 8,532 *jamabandis* (statements of revenue) only 242 were rejected because of concealment of rents and 944 others on account of the unduly inflated rentals which they exhibited. After a minute scrutiny of the rent-rolls, assessment circles were formed containing groups of villages which had the same general characteristics, with a corresponding general similarity in rental incidences or in sets of rental incidences and the whole district was divided into fifty circles. Next, standard rates for the different areas (*jamai*, *kauli* and *farda* or good, indifferent and poor respectively) demarcated under the various classes of soil were arrived at. It was not difficult to apply these rates to parts of pargana Akbarpur as the rates already obtaining there approximated to the standard rates but elsewhere the rates had to be arrived at after careful local inspections and various tests. An allowance of 25 per cent was made in valuation for lands held by high caste tenants. Other deductions were made for short collections and for extraordinary items coming under the head of *siwai*.[1] The small grain-rented area was also taken into consideration. The total area assessed was 7,12,445 acres, an increase of ten per cent over that dealt with in the former Settlement. The total accepted assets amounted to Rs 33,23,187, including Rs 16,676 added for *siwai*. Small deductions, amounting to Rs 1,355, were made for *sir* lands and Rs 25,342 was allowed for improvements.

Revenue—The net assets were, therefore, Rs 32,96,490 and the gross revenue was Rs 14,61,922 representing 44·35 per cent of the assets with an incidence of Rs 2·16 per acre of cultivation and indicating an enhancement of 25·25 per cent on the expiring demand (old *jama*). The proportion of the assets computed varied from 45·07 per cent in zamindari to 44·59 in talukdari holdings and 43·21 in coparcenary villages. Progressive steps were allowed where necessary, limiting the enhancement for the first five years to 19·18 per cent and for the second five years to 23·34 per cent. Excluding the nominal demand of Rs 26,256 on revenue-free land, as well as the revenue assessed for a short period on alluvial *mahals*, the total revenue for the first period was Rs 13,40,613, rising to

[1] *Siwai*—grazing fees, wood-gathering fees, etc.

Rs 13,86,950 for the second period and to Rs 14,08,913 in the eleventh year[1].

The sub-settled estates were leniently treated and particular moderation was shown to the coparcenary villages containing a large number of shares. The revenue was collected without difficulty in spite of floods and famines.

Nominal Revenue—Certain revenue-free lands (mostly in parganas Haveli and Pachhimrath) carried a nominal revenue. At the second Settlement the total nominal revenue was assessed at Rs 26,256, but due to the acquisition of land for the construction of the Allahabad-Faizabad railway and also of less important lands, many small reductions were made in the total demand (Rs 14,61,922) which also affected the nominal revenue reducing it to Rs 25,896 and the total gross revenue being reduced to Rs 14,34,809.

Alluvial Mahals— At the first regular Settlement many of the alluvial villages along the Ghaghra were assessed for the full term of 30 years but as the majority of proprietors did not favour this, at the second Settlement they were assessed for a period of five years. In 1904 there were altogether 158 alluvial *mahals* in the district, paying a revenue of Rs 27,528. Many were very small and a large number of these were uncultivated, paying a nominal revenue of one rupee each Others were large and valuable: Manjha Kalan in Mangalsi, Jamthara within the municipal limits of Faizabad-cum-Ayodhya and Tihura in Haveli Avadh being assessed at over Rs 2,000 apiece. In Mangalsi there were 42 *mahals*, settled in 1904 at a revenue of Rs 6,550. In Haveli Avadh there were 71 assessed at Rs 12,084. In Amsin 14 *mahals* were settled in 1902 and 1904 at Rs 1,540, while in two, Bhairipur and Sarwa, the Settlement was made conditionally for the full term at Rs 100 and 290 respectively. The rest were in the Tanda tahsil: 14 in pargana Tanda were assessed in 1902 at Rs 3,592 for five years, and one, Mahripur, for the full term of the Settlement at Rs 40: and the 14 in Birhar were settled for a quinquennium in 1895 and 1897, eight of them coming up for revision in 1902, when the total demand was fixed at Rs 3,432.[*] The revenue demand with respect to these alluvial *mahals* changed in 1911-12 to Rs 7,153 in pargana Haveli Avadh, to Rs 7,769 in Mangalsi, to Rs 1,235 in Amsin,

[1] *Final Report on the Land Revenue Settlement of the Fyzabad District*, 1900, para. 32, p. 14; *Fyzabad* : *A Gazetteer* (1905), p. 119

[*] *Fyzabad* : *A Gazetteer* (1905), p. 120

to Rs 3,485 in Tanda and to Rs 4,823 in pargana Birhar, the total for the district being Rs 24,415 or Rs 3,113 less than in 1903-04.*

Cesses—In 1905 the cesses paid in addition to land revenue amounted to 16 per cent of the gross revenue demand and they were made up of several district rates: the consolidated local rates of seven per cent (which were instituted in 1894 by amalgamating the old road, school, district dak and marginal cesses, the local rate and the famine rate), the chowkidari or rural police rate of 6 per cent and the *patwari* rate of 3 per cent. In 1922-23 the rate of cess was fixed at 5 per cent of the "annual value" of an estate which corresponded to 10 per cent of the land revenue, the chowkidari and the *patwari* rates having been abolished.

Third Regular Settlement

The operations relating to land records were carried out in two stages, in 1929-31 and 1936-39. The first was postponed in June, 1931, (due to the slump in prices) to October 15, 1936, when the work had to be brought up to date. Soon after the rates were confirmed, the assessments were taken in hand and completed. The engagements from *lambardars* were taken for a period of 40 years. The new demand for non-alluvial *khalsa* villages was enforced in the different parganas between *rabi* 1347 *Fasli* and *rabi* 1348 *Fasli*.

The total cost of the Settlement amounted to Rs 9·36 lakhs a heavy charge due to the work done in 1929-31 having to be revised and to the minute and complicated system of tenures and rights for which Faizabad was notorious. All this involved heavy field and case work and very detailed work, *mahal* by *mahal* and *patti* by *patti*.

The total number of cases instituted was 28,758. Of these, 1,683 were disposed of in 1929-31 and when the operations were postponed, 1,659 were transferred to the courts of the sub-divisional officers. Many cases related to groves which in Avadh were greatly prized by the tenants.

Soil Classification—At the second regular Settlement an artificial system of soil classification had been adopted, the basis being the rental arrangement, thus land paying a high rent was classed as *jamai*, land the rent of which was fixed by *kaul* (or agreement)

* *District Gazetteers of the United Provinces of Agra and Oudh—Supplementary Notes and Statistics*, Vol. XLIII, (Fyzabad District), Vol. B, (1915), Table IX, p. xii

was called *kauli*, and the poor outlying land generally paying rent in kind and growing a single crop was called *farda*, these terms being equivalent to *goind*, *manjhar* and *palo* respectively, as used in the neighbouring districts for Settlement purposes. But at this Settlement the system adopted combined the features of both the conventional as well as the natural classifications and the soils were classified as *kachhiana*, *goind*, *doras*, *balua* and *matiar*, each subdivided into more classes according to quality. *Kachhiana* is land specially devoted to market gardening or the valuable cash crops like tobacco, pan, etc.; *goind* (or *goinda*) is land near the village site, easily accessible and receiving manure and irrigation; and *doras* is a mixture of two soils, sandy and clayey in different proportions; *balua* is good level sandy land giving a fair *kharif* crop; *matiar* is clayey land suitable for paddy cultivation. The lands in the riverine tracts were classed as *manjha* of various qualities; *falez* was the name given to land in the beds of the rivers used for growing summer crops of melons, etc. In the whole of the district 46 per cent of the total area occupied by agricultural holdings was made up of the superior soils *kachhiana*, *goind* and *doras* I (wet).

Method of Assessment—After demarcating the soil areas, 43 assessment circles (as against 50 of the previous Settlement) including three alluvial ones were formed along the Ghaghra on the basis of topography and they corresponded with the natural divisions of the district which run in narrow strips following the directions of the rivers.

Rental System—The bulk of the area in the district was lump-rented and in only about a sixth was the rent fixed holdingwise. To a great extent the recorded rents were vitiated by the practice of *nazrana* in talukdari villages and by concealment in villages where *pattidari* and *pukhtedari* tenures were predominant. Although the system of allowing rental privilege to people of high caste was fast dying out, yet it was recognized in as many as 797 villages and the concession given was from 1 to 4 annas in the rupee. The smaller proprietors (including sub-settlement holders) sometimes took *nazrana*, and often failed to record the true rent or attempted to overrule the remissions granted in 1931 for the fall in prices. The pre-slump rents were also affected by the high prices and in these conditions it was not easy to arrive at appropriate rent rates. Therefore the authorities paid special regard to the recorded rent less the remissions (as confirmed by the United Provinces Regulation of Remissions Act, 1938), in the

actual modification of the rents in so far as the sanctioned rates were concerned. In the aggregate the modified rental (Rs 29·84 lakhs) was practically the same as the rental after these remissions (Rs 29·59 lakhs). The modified rental was 14 per cent below the full recorded rental, but considering the rise in the latter (despite *nazrana* (premium) and concealment since the last Settlement) and comparing it with the rise in value of the produce, the new rental was moderate and not unfair. The incidence of the new rental was Rs 6·1 per acre.

The area assessed in the district (alluvial and non-alluvial combined) was only 1,617 acres less than the normal average cultivated area (7,02,711 acres) and was 92·4 per cent of the holdings area of 7,58,603 acres. The exclusion from assessment of the remaining area of 7·6 per cent was justified by the presence of a large *manjha* area and the consequent danger of inundation. The area thus assessed exceeded that of the previous Settlement by 1 per cent only. As soon as the rates were sanctioned the work of the modification of rents was taken in hand. The modified rents were thoroughly checked and the assessment of revenue was based on these rents. The ex-proprietary and occupancy areas were very small and the modified rents were accepted in most cases after allowing 25 per cent, the statutory deductions in force at the time of the Settlement. Holdings had been valued at 12½ per cent below the circle or village rates. The statutory was the most important tenure. Its area accounted for 47·8 per cent of the total area assessed and the assets amounted to 53·8 per cent of the total assets accepted excluding *sayar*. The non-statutory area was smaller and accounted for only 15·7 per cent of the assessed area and its assets were 16·3 per cent of the total assets. The modified rents of the assessed area were accepted in all save in 313 *mahals* of which 186 were rejected on account of *nazrana* and 127 because of concealment. Taking into account the additions made because of rents which were not genuine and making allowances for short collections, the accepted rental of statutory and non-statutory areas combined was 2·1 per cent below the modified rent of the holdings and was both safe and moderate from the point of view of assets. The tenures under assumption areas were *sir* and *khudkasht*, grain-rented, favoured, rent-free and unrented of which the first two were the most important. Their areas were valued at assumption rates (that is 25 per cent below the circle or village rates). A further allowance varying from 15 to 30 per cent was given for proprietary cultivation on *khudkasht* and *sir* (not sublet).

The amount accepted on account of *sayar* was Rs 20,017, derived chiefly from the sale of dhak and palm trees.

Orchards were valued at 25 per cent below the circle rates and the amount accepted on this account was Rs 2,559.

Improvements.—A sum of Rs 23,692 was deducted from the net assets on account of improvements which consisted almost entirely of masonry wells, the allowance being calculated at 2 to 10 per cent of the estimated cost. In tahsil Akbarpur an allowance was given for improvements made in the form of tenants' wells which was calculated as the difference between 'wet' and 'dry' rates on the area actually irrigated by these wells, which resulted in a decrease of Rs 5,313 in the net assets.

The reduction in assets and revenue on account of land acquired for the Ghaghra Canal came to Rs 1,976 and Rs 815 respectively.

Revenue.—The net assets and revenue for the whole district worked out to Rs 40,45,475 and Rs 15,73,295-15-0 respectively, the latter being 38.9 per cent of the former. The percentage of assets for the talukdari tenures was 39·7 and the incidence of revenue for every assessed acre was Rs 2·3. The percentage of enhancement on the full expiring demand was the highest in the talukdari tenures. The net assets of revenue-paying *mahals* amounted to Rs 39·41 lakhs. The full expiring revenue was Rs 14·27 lakhs and the revenue-after-remission, Rs 12·49 lakhs. The proposed revenue was Rs 15·31 lakhs. There was thus an enhancement of Rs 1·04 lakhs and Rs 2·82 lakhs or 7·3 and 22·6 per cent on the full expiring revenue and revenue-after-remission, respectively. The revised *jama* was moderate and in incidence it was as low as Rs 2·0 per acre of the holdings area and Rs 2·2 per acre of the area actually assessed.

In order to mitigate the hardships that might have been caused by the sudden enforcement of a large enhancement over the remitted demand, the remitted revenue was taken to be the expiring demand for the purpose of calculating the progression in revenue in non-alluvial *mahals*. Zamindars were to pay for the first 5 years almost the same revenue as they were paying before the remission and for the next 5 years they were to pay more or less that revenue which they would have paid in the ordinary course for the first 5 years. In alluvial *mahals* which were subject to octennial Settlement, no hard and fast rule was observed and progressions were calculated in accordance with the

circumstances of each *mahal* and the revenue assessed (or the revised *jama*) was moderate.

The details of revenue assessed are given in the following table:

	Initial (1st 5 years)		Intermediate (6th to 10th years)		Final (from 11th year)	
	Rs	as	Rs	as	Rs	as
1. *Khalsa*						
(a) Non-alluvial	13,88,788 1st year	12	14,78,034 2nd year	6	15,11,945 Final	0
(b) Alluvial ..	17,143	12	18,250	10	18,977	8
2. Revenue free ..	24,176	14	24,195	0	24,200	0
3. Government property	17,364 +815	6 5	17,364 +815	6 5	17,364 +815	6 5*

The increase in the cultivated area on account of new cultivation was 6,220 acres which had been assessed separately in 322 *mahals*. The net assets of this increase in area approximately amounted to Rs 19,504 and the revenue to Rs 7,350.

There were altogether 311 alluvial *mahals* in which the area assessed was 16,199 acres and the net assets and the revenue worked out to Rs 65,007 and Rs 25,850 respectively.

Post-Settlement Period

The third regular Settlement of this district was thus actually carried out between October, 1937, and January, 1941, and its report was published in February, 1942. While the Settlement was in progress the U. P. Tenancy Act of 1939 was passed which made the law uniform for almost the whole State. The Second World War broke out in that year and two years after its termination India became independent. The State Government immediately commenced the reorganisation of the land

* On land acquired for the Ghaghra Canal.

revenue system and in 1949 the U. P. Agricultural Tenants (Acquisition of Privileges) Act was passed under which on payment of 10 times the rent of his holding, a tenant was granted a declaration which ensured that he would not be ejected and was given the benefit of paying only one half of the rent. Under this Act, till the period ending June 30, 1952, approximately 60,856 persons in the district were given such a declaration in respect of an area of 43,287 acres on depositing an aggregate sum of about Rs 33,94,485 which was credited to the Zamindari Abolition Fund created by the State for this very purpose. The next important step was the enactment of the U. P. Zamindari Abolition and Land Reforms Act, 1950 (U. P. Act I of 1951).

With the abolition of zamindari, the rights of the intermediary, who stood between the tiller of the soil and the State, came to vest in the State and the State began to collect the revenue direct, the erstwhile intermediaries being given compensation, the total amount of which, as assessed in this district, was Rs 1,13,58,631 of which Rs 77,07,950 has been paid in bonds and Rs 19,23,576 in cash up to March 31, 1959. The new tenure-holders (*bhumidhars* and *sirdars*) have been made responsible jointly and severally for the payment of the land revenue assessed on the whole village. At the end of 1363 *Fasli* the total amount of land revenue from the district stood at about Rs 46,44,131 as compared with about Rs 15,30,795 in 1358 *Fasli*. This brought about an enhancement of approximately 203 per cent in the demand of the revenue which went up to Rs 46,97,257 in 1366 *Fasli* (1959 A.D.).

Collection of Land Revenue—Before the abolition of zamindari the land revenue was collected from the zamindars whereas now under the Integrated Collection Scheme it is collected from the cultivators. The ultimate responsibility for its collection is still that of the collector assisted by the revenue staff.

Survey, Settlement and Resettlement—Due to the abolition of zamindari and the consequent changes in the system of revenue administration, the State Government may, at any time not earlier than 40 years from the commencement of the Zamindari Abolition and Land Reforms Act, direct a Settlement of the land revenue of the district or part thereof, and the interval between the succeeding Settlements will again be a period of 40 years except in the case of precarious and alluvial areas. The revision of the Settlement will be governed by the provisions of this Act and the rules made by the State Government for this purpose.

Land Reforms

Relations between Landlord and Tenant: Historical Background

The present status of the tenant in this district is the result of a long evolutionary process. Prior to the advent of the Muslim rule in India the king took his share of the produce of the land direct from the cultivator. But under the Muslim sultans and rulers the local raja more or less became an intermediary between the State and the cultivator. Sher Shah Suri and after him Akbar, took effective steps to eliminate the intermediary. Their land reforms brought into being a more or less scientific system of revenue administration. Akbar disliked the farming of revenue and he appointed his own collectors and there were no intermediaries between the crown and the cultivator. His successors, however, started the practice of granting jagirs to their courtiers and officers for their own maintenance and for the upkeep of the troops allotted to them and in course of time they became the virtual owners of their jagirs with hereditary rights thus becoming the forerunners of the landed aristocracy the members of which in Avadh later came to be known as talukdars. In course of time the ranks of this class were augmented by people who acquired talukdari rights by different methods. With the decline of the Mughal Empire, the Nawab Vizir Saadat Khan received Avadh as his fief and he and his successors became independent rulers of Avadh.

As indicated in the chief commissioner's report to Parliament,* whenever attempts were made to collect the revenue direct, it always fell and the nawabs reverted to the farming system. The fact was that for the success of either the *amani* (trust) or the *mustajiri* (contract) system, a strong machinery directed from the centre was an absolute necessity and as this did not exist the zamindars as well as the cultivators were equally badly off under either system.

The *chakledars* were described as "the farmers-general" of revenue in Avadh. Gradually the office of the *chakledars* became hereditary and they became transformed into landed barons. The troops they were allowed to keep were used by them in coercing the cultivators and the petty zamindars and in resisting the authority of the talukdars and even of the nawabs themselves.

In his *A Journey Through the Kingdom of Oude*, Colonel Sleeman has painted a very dismal picture of the desolate villages

* *cf. Oude* : Papers Relating to, (1858), p. 20

and the 'atrocities' of the talukdars. Tenures were not secure, rents were not fixed and there were no records-of-rights. Apart from the *chakledars* and the talukdars even the government officials had carved out large estates for themselves and were *de facto* overlords of the villages included in their taluks. In these circumstances there could hardly be any conception of a tenancy legislation as it is understood today. The relations between the landlord and the tenant (at least since the annexation) have been regulated by laws passed from time to time. The peculiar system of talukdari prevailed in Faizabad as in the other districts of Avadh.

On the annexation of Avadh in 1856, the British found a large and influential body of talukdars in the district of Faizabad alone who used to absorb a substantial part of the income derived from land before it reached the treasury. The government, therefore, ordered that a settlement of the land revenue be made summarily and immediately with the parties in possession of the land, the talukdars as a body being entirely disregarded except where they themselves were in actual occupation. But before the operations of the Settlement could be concluded the struggle of 1857 broke out in which many of the big land-holders took part against the British and conditions remained disturbed for the next two years or so. The governor-general issued a proclamation on March 15, 1858, declaring that all proprietary rights in the land were confiscated with the exception of those of a few talukdars who had remained loyal to the British.

To win over the talukdars, the government decided to make the settlement of the land revenue with them. Thus the position of the talukdars was made legally strong but that of the subordinate proprietors was still undefined and far from secure. Nothing was said about the tenants or the cultivators anywhere and they continued to be tenants-at-will and could be ejected to make room for a cultivator who offered a higher rent. The subordinate holders of title under the talukdars were the dispossessed proprietors or those village zamindars who had voluntarily agreed to come under the protection of the talukdars to escape the *chakledars*. However, the governor-general secured for the subordinate proprietors a measure of protection.

The Oudh Rent Act of 1868 conferred the right of occupancy on every tenant who, within 30 years before February 13, 1856, had been in possession as proprietor of some portion of land, the right being heritable but not transferable. Unlike occupancy

rights, under-proprietary rights could be conferred by the superior proprietors but no occupancy right could be conferred or acquired by any person.

Now for the first time the rights of the landlords and the tenants were codified. This Act did not materially change the position of the ordinary cultivators who continued to be tenants-at-will, entirely at the mercy of the landlord who had the power of enhancement of rent, ejectment, realising illegal exactions, demanding forced labour, etc.

The Oudh Rent Act of 1886 (Act XXII of 1886) gave to the tenants security from ejectment at least for a period of seven years and placed limits on the enhancement of rent. On the expiry of the seven-year period of lease, the land-holder could enhance the rent up to a maximum of 6¼ per cent. The tenant could now also make improvements in his land (with the consent of the landlord or with the permission of the deputy commissioner of the district) for which he could be compensated in case of ejectment. But the land-holders were often able to circumvent the law by demanding *nazrana* from the tenants as they could not enhance the rent legally.

The Oudh Rent Act of 1921 (Act IV of 1921) raised the statutory period of tenancy from seven to ten years and gave protection to the heirs of statutory tenants who now became entitled to hold the tenancy for a period of five years after the death of the tenant, and if the tenants had made any improvements on the land, to claim compensation. Even after the expiry of the period of five years the heirs could be admitted as statutory tenants. The restriction regarding the enhancement of rent to 6¼ per cent was also abolished and the land-holder was entitled to claim a fair and equitable rent or an enhancement up to one-third of the existing rent and for the purpose of fixing fair and reasonable rents, provision was also made for the appointment of roster officers. Legal checks on the payment of *nazrana* were provided but even these measures did not secure for the cultivators undisputed rights of occupation and protection from illegal exactions.

It was only in 1939 that a uniform tenancy legislation was undertaken both for Avadh and for Agra in the form of the U. P. Tenancy Act of 1939 which provided security of tenure, heritable (but non-transferable) rights and freedom from enhancement of rent; rates were fixed, forced labour and *nazranas* were prohibited and the acquisition of further *sir* by the land-

lords was barred. Tenants could make improvements on their land without the consent of the land-holder.

The relations between the tenants and the zamindars, however, continued to be strained as the difficulties and sufferings of the peasants could not be eradicated even by this Act. No reform could benefit the cultivators materially unless the structure of the tenure system was revolutionised and the large body of intermediaries eliminated.

When the Congress government came into office again in 1946 they took up their programme of land reforms which had been interrupted by the Second World War. The Legislature passed a resolution on August 8, 1946, accepting the principle of the abolition of zamindari and in January, 1951, the Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 (Act I of 1951) was passed coming into operation in the district from July 1, 1952.

U. P. Zamindari Abolition and Land Reforms Act

The main reforms introduced by this Act related to the system of land tenure, the establishment of *gaon samajs* and co-operative farming.

Under the Oudh Rent Act (1921) and the Agra Tenancy Act (1926) there were numerous kinds of tenures which continued under the U. P. Tenancy Act, 1939. This multiplicity of tenures in the State was now replaced by three types of tenures: *bhumidhari*, *sirdari* and *asami* (there being a fourth, the *adhivasi*, of a transitional nature).

The *bhumidhar* is a peasant proprietor having permanent, heritable and transferable rights in his holding. He enjoys the right to use his land for any purpose whatsoever and he is not liable to ejectment. All land-holders who had *khudkasht* and *sir* in their cultivatory possession automatically became *bhumidhars* of the land in their possession and now pay the revenue direct to government.

The *sirdar* also has a permanent and heritable interest in his holding, but he has no transferable rights except when the transfer is made in favour of a recognized institution and can use it only for purposes connected with agriculture, horticulture and animal husbandry. He has, however, the option of acquiring *bhumidhari* rights in his holding at any time by paying a sum

equal to 10 times his land revenue, whereupon his future land revenue will also be reduced to half.

The *asami* is either a lessee of a disabled *bhumidhar* or *sirdar* or that of the *gaon samaj* in respect of such areas as are pasture-lands or lands in the bed of a river and are used for casual or occasional cultivation or tracts of shifting or unstable cultivation.

The Act originally provided for a fourth type of tenure, the *adhivasi*, but this tenure has ceased to exist since 1954 (*Vide* Section 55 of U. P. Act XX of 1954).

The total number of persons who have become *bhumidhars* either by operation of law or by payment of money in Faizabad district is 95,062 and the area which is under *bhumidhari* tenure is 1,84,540 acres. The number of persons who became *sirdars* was 3,74,977 and after the enforcement of Chapter IX-A of the Act, 74,476 *adhivasis* were promoted as *sirdars* thus bringing the total number of *sirdars* to 4,49,453.

The establishment of *gaon samajs* (corporate bodies comprising all the adults of the village) is a step towards the decentralization of administrative machinery and infuses the spirit of democracy in the rural masses. The *gaon samaj* functions through a Land Management Committee. 1,824 *gaon samajs* (324 in tahsil Sadar, 447 in tahsil Bikapur, 618 in tahsil Akbarpur and 435 in tahsil Tanda) have been established in the district by the middle of 1959.

As regards co-operative farming, only two such farms have been registered in this district so far.

Consolidation of Holdings

In this district the work of the consolidation of holdings was started with tahsil Sadar in 1955. 456 villages have been integrated into 327 villages with a total area of 1,58,953 acres (including 1,26,734 acres of cultivated area). The total number of plots is 6,61,753. An important part of the consolidation is the correction of village papers and of the village map. In the course of such operations about 912 acres have been found to be cultivated area which had been wrongly recorded as uncultivated and consequently has been assessed to a revenue of Rs. 3,750. The work is being conducted under the direct supervision of the district officer who is *ex-officio* deputy director of consolidation and is assisted by a staff of about 370 persons appointed for this purpose.

U. P. Bhoodan Yagna Act, 1952

In this district the area donated under the Act is 4,457 acres of which 1,331 acres have been distributed to landless labourers.

Administration Of Taxes Other Than Land Revenue Excise

Brief History—Prior to the annexation of Avadh in 1856. there was no regular excise administration though there were *abkari daroghas* who exercised supervisory powers and collected a substantial revenue for the government. The right to distil and sell liquor was granted to the *kalwars* by the zamindars who exacted from them monthly fees ranging from Rs 2 to Rs 8 according to the locality. The rules regulating the strength of the liquor produced were vague and the methods of distillation were primitive. No liquor shops were permitted on the main roads and those elsewhere had to be closed during Muharram and the month of Ramzan. No revenue was derived from *tari* (toddy) except by the zamindars who let out their trees to the *tarmalis*, either for a fixed sum or in return for a portion of the produce. In the days of the nawabs the hemp plant was cultivated freely in the district and the growers used to prepare drugs for their own consumption, though charas had to be imported from Panjab. In Faizabad there were six shops for the sale of hemp drugs, owned by the *sayardar* who also held the contract for such drugs and for opium. There were no restrictions on the production or sale of opium except in Faizabad town itself where the right to vend was vested in the *sayardar*. After 1856, the sale of opium was farmed in the same manner as liquor and hemp drugs, the preparation of opium becoming a government monopoly. At the time of the annexation the right to manufacture and sell liquor was leased to a single contractor for Rs 8,000. There were four shops in Ayodhya town, four in Faizabad town and about one hundred in the whole district. In 1858, the same contractor stipulated to pay Rs 22,000 and the next year he paid twice that amount. The system, however, did not work to the satisfaction of government which took excise under its direct control by the end of 1859.

The excise *darogha* was in charge of the department in the district and supervised the work of the *kalwars* who were now paid servants of the government. A distillery with 20 stills and one storehouse was established in *mohalla* Rath Haveli, which supplied liquor to the 22 licensed liquor shops. In 1862 the distillery was shifted to hirankhana in the Paharganj locality, and other distilleries were opened in Akbarpur, Dostpur and Pahtipur but were closed six years later. The number of shops was in-

creased to 150 and licence fees were fixed ranging from Re 1 to Rs 15 per mensem, according to the locality. Each distiller paid Rs 2 for the right of distillation and a still-head duty was introduced. In 1864 a distillery fund of three pies per gallon distilled was started for the maintenance of the staff and guard but the idea was dropped after two years. Further precautions were taken against the sale of liquor in the cantonments: all spirit supplied by shops within a radius of two miles had to be consumed on the premises, except under a special pass costing three pies per bottle. Other small changes were introduced from time to time, such as the substitution of a naib-tahsildar for the *darogha* in 1891, the institution of a 'gauged' godown in the same year and of a bonded warehouse in 1898.

In 1905 a large godown for storage of vats of the capacity of 500 gallons was completed. In 1906 a distillery inspector was appointed in the regular excise line. The distillery had a reputation for cheap production which had resulted in large exports to neighbouring districts.

The Excise Act of 1910, as amended from time to time, is the principal Act by which excise administration is still governed and which regulates the import, export, transport, manufacture, sale and possession of intoxicating liquors and drugs throughout the State. Excise revenue includes revenue derived from duty, fees, taxes and fines. No intoxicant can be imported without permit and the payment of duty. Similarly no intoxicant can be imported or transported unless the duty has been paid. Liquor and other spirituous preparations can be manufactured only under a licence issued by the excise commissioner who is empowered under section 18 of the Act to establish, licence and discontinue a distillery, brewery or a warehouse. The rates of the excise duty are fixed by the State.

In 1922-23 the only distillery in the district was worked under a contract by the Distillers Company (Limited), Faizabad, formed under orders of the excise commissioner in 1921. The government distillery buildings had been rented to these distillers at a rent of Rs 1,000 per annum though the plant belonged to the company. The company supplied country spirit to the Faizabad and Sultanpur districts till March 31, 1930,, at Rs 1-5-0 per gallon of 35° under proof but from April 1, 1930, the contract was extended to the six other districts, the rates of *mahua* and *shira* (molasses) being

Rs 1-5-0 and 14 annas per gallon of 35° under proof respectively. The rate of *mahua* spirit was reduced from Rs 1-5-0 to 14 annas and consequently duty was enhanced from Rs 6-12-0 to Rs 7-3-0 per gallon of 35° under proof. The districts to which the company supplied country spirit consumed nearly 54,000 (London proof) gallons, the company thus being the second largest supplier in the State.

In 1930 the contract prices of ganja, charas and bhang were fixed at 12 annas, Rs 3-8-0 and 4 annas per seer respectively. The combined average annual duty came to Rs 61,045, whereas that of country spirit was Rs 1,25,293. The company's average profit was Rs 27,270 annually and it paid a dividend of 20 per cent; its authorised capital was Rs 1,00,000, the paid up capital (on March 31, 1933) was Rs 69,250, the reserve fund was Rs 20,343 and Rs 42,300 had been invested in government securities and Rs 28,000 in banks. There were 80 shops of country spirit, 15 of opium and 75 of hemp drugs. There were also two licensees of cocaine.

Administrative Set-up—For purposes of excise administration the district is now divided into three excise circles. Circle I comprises the towns of Faizabad and Ayodhya and is called the city circle. The tahsil of Bikapur and the rest of tahsil Faizabad constitute circle II and the tahsils of Akbarpur and Tanda form circle III. Each circle is in the charge of an excise inspector and another inspector looks after the work of the distillery and he is also in charge of the opium squad at Faizabad. There are in all 4 excise inspectors in the district: 3 are posted in Faizabad and one in Akbarpur. The duties of the excise inspector are to inspect the excise shops and to prevent illicit distillation or unlawful possession and transport of excisable articles. They are assisted in the detection and prosecution of excise offences by the local police. The overall administrative control vests in the assistant commissioner of excise, Allahabad range, but in the district the district officer looks after the administration of the Excise Department, the actual work being delegated to an officer who is designated the district excise officer for this purpose and is the city magistrate, Faizabad.

Liquor—In 1950 the license of the Distillers Company (Limited), Faizabad, was cancelled and the distillery warehouse was converted into a bonded warehouse, the only one in the district from which liquor is issued to the licensees, and which receives its own supplies from the distillery at Nawab Ganj in district

Gonda. The distillers are paid at the rate of Rs 0-12-6 per imperial gallon of 35° under proof plain spirit and Rs 1-4-0 per imperial gallon of spiced spirit. For the convenience of the licensees of tahsils Akbarpur and Tanda, a wholesale depot has been opened at Akbarpur which is run by the supply contractor of the district. He is paid at the rate of two annas per imperial gallon towards handling charges.

Apart from the sale of country liquor (*daru*), foreign liquors (whisky, brandy, rum, gin, beer, and other wines) were imported from Britain and France and sold by licensed dealers, but now these liquors are manufactured in India itself, and are known as 'Indian-made foreign liquors'. The import of foreign liquor has decreased considerably after 1947 and there are 3 foreign liquor shops in the district at present.

Country Spirit—The total sale of country liquor in the district in 1947-48 was 27702·6 L.P. gallons. It decreased to 21418·5 L.P. gallons in 1948-49, but it again rose to 24050·0 L.P. gallons in 1949-50. Since then there was a gradual fall till 1955-56. There was, however, a slight increase in consumption in 1956-57. Higher rates of retail sale, resulting from heavier incidence of licence fees, seem to have been responsible for the fall in consumption.

Opium—Opium is consumed by habitual opium addicts and is also used for medicinal purposes. It is also smoked in the forms of *chandu* and *madak* but opium smoking is an offence punishable under the law. It was sold only to registered addicts up to March 31, 1959, through the vendors selected under the graduated surcharge system as in other districts and was supplied to the vendors from the government treasury at a fixed uniform price. In 1947-48 the consumption of opium in the district was 144½ seers. In 1948-49 it decreased to 110 seers and in the next two years it increased, the figures for 1950-51 being 164 seers. In 1953-54 the consumption was 82½ seers. After this there was a steep fall and in 1956-57 the consumption was as low as 37½ seers. This was evidently because of the imposition of restrictions on the sale of opium to permit holders only who are registered as addicts. The retail price of opium was fixed by government at Rs 9 per tola. From April 1, 1959, there has been a total prohibition of the sale of opium throughout the State and it is made available for medicinal purposes only to those persons who obtain a certificate from the civil surgeon of the district to this effect.

Hemp Drugs—The various kinds of hemp drugs known as ganja, charas and bhang, constitute important items of excise revenue, Charas, which was imported from Panjab formerly, is now imported from Nepal. Before 1876, the contract for the sale of excisable drugs, including hemp drugs, was held by a contractor, but in that year this system was discontinued and a separate licence was granted to each drug shop. This system was also abandoned in 1900 and thereafter a contract was given for the whole district, which was renewable after a period of every 3 years or so. In April, 1923, a drug warehouse was established in the distillery at Faizabad, also under the contract system, but in this case the period fixed was one year only.

At present drug shops are given licences for one year at a time under the auction system. The licensees obtain their supplies from the drug bonded warehouse on payment of the prices and the duty. Ganja shops are settled under the graduated surcharge system.

The quantity of bhang sold in the district in 1947-48 was 2,626 seers which increased to 3,117 seers in 1948-49 and there was a decrease during the next two years. In 1953-54 the consumption again increased to 5,356 seers but thereafter it started decreasing gradually till in 1956-57 the total consumption was 3,279 seers.

The total consumption of ganja in the district in 1947-48 was 1,152 seers. It started decreasing year after year so rapidly that in 1956-57 it came down to 13 seers only. Restrictions imposed on its sale (to permit holders only) with the high retail rate of Rs 3 per tola (fixed by government) appear to have caused this phenomenal fall in consumption.

Tari—When fermented, the juice of the toddy palm is known as *tari*. The fresh juice (*nira*) is not intoxicating but if it is allowed to stand for a length of time it ferments and becomes an intoxicating drink. *Tari* is largely consumed in this district generally by the poor who become its addicts, apparently because of its cheapness. *Tari* is collected by vendors and brought for sale to shops operating under licences obtained through the auction system.

Excise Revenue—In 1947-48 the total excise revenue of the district was Rs 14,45,614, the highest figure ever reached. For the subsequent years the figures are as follows:

Year		Excise Revenue
		Rs
1948-49	...	12,20,333
1949-50	...	10,37,630
1950-51	...	10,51,859
1951-52	...	9,98,384
1952-53	...	9,94,518
1953-54	...	8,22,058
1954-55	...	8,25,623
1955-56	..	8,91,897
1956-57	...	8,73,404
1957-58	..	8,87,724
1958-59	...	8,63,838
1959-60	...	9,40,379

Sales Tax

In this district sales tax is levied under the Sales Tax Act, 1948, the original Act having undergone many changes because of the various amending Acts. The amendment for 1954 lays down that every dealer shall be taxed at the rate of 3 pies per rupee on his turnover of the previous year, if the annual turnover had been Rs 12,000 or above.

Faizabad comes within the jurisdiction of the assistant commissioner, sales tax, Allahabad range, and the district is in the charge of a sales tax officer who also controls the sub-circle office at Sultanpur. He is assisted by two assistant sales tax officers. The jurisdiction of the sales tax officer extends to the whole district of Faizabad and the Sultanpur sub-circle in respect of all cases having a turnover above Rs 40,000 per year.

All cases below this sum are dealt with by the two assistants one having jurisdiction over the markets of Faizabad town, Pura Bazar, Darshannagar, Ayodhya, Gosainganj, Rani Bazar, Raunahi, Jamuratganj, Ranopali, Masodha, Katahri, Bhadarsa,

Akbarpur, Shahzadpur, Khajura Hat, Chaure Bazar, Bikapur, Aghaganj, Harrigtonganj, Shahganj and Milkipur and the other dealing with the cases pertaining to the markets of Tanda, Jalalpur, Malipur, Baskhari, Kichhauchha, Iltifatganj, Jahangirganj, Bariyawan Bazar, Raje Sultanpur, Dabaurwa, Hanswar, Surhurpur, Ramnagar and Utrethu.

The yearly net collections of sales tax from 1948-49 onwards are given below:

Year		Net Collections
		Rs
1948-49	...	4,08,682
1949-50	...	5,62,122
1950-51	...	4,24,763
1951-52	...	4,55,444
1952-53	...	3,82,991
1953-54	...	4,53,907
1954-55	...	4,66,105
1955-56	...	5,53,545
1956-57	...	6,79,662
1957-58	...	10,57,182
1958-59	...	6,00,506
1959-60	...	7,08,399

Stamps

There are two categories of stamps, judicial and non-judicial. The former are used to pay court-fees and the latter are used on bills of exchange and to pay duty on documents and receipts, etc. The income from this source includes fines and penalties imposed under the Indian Stamp Act. The average of the receipts of the quinquennium ending 1957-58 was Rs 4,29,722 per annum, of which Rs 3,40,747 was derived from judicial and Rs 88,975 from non-judicial stamps. The increase in the sale of judicial stamps is partly due to the number of ejectment suits, cases filed under the Uttar Pradesh Consolidation of Holdings Act and the U. P. Zamindari Abolition and Land Reforms Act. Similarly the in-

crease in the sale of non-judicial stamps may be attributed to the large number of documents presented for registration relating to properties of higher valuations. The stamps are sold through stamp vendors who are licensed and controlled by the district magistrate. They receive their supply from the treasury and tahsil sub-treasuries.

Registration

The district judge of Faizabad is ex-officio district registrar of the Faizabad revenue district. There are 4 registration offices in the district each under a sub-registrar, the one at the Sadar (headquarters) also works as personal assistant to the district registrar. The sub-registrar at Bikapur is only a part-time official.

The income from and the expenditure on registration from 1953 to 1957 are as follows:

Year		Income	Expenditure
		Rs	Rs
1953	...	27,853·11	30,740·56
1954	...	36,265·00	27,790·91
1955	...	31,463·42	30,803·76
1956	...	39,553·75	28,872·54
1957	...	48,457·78	30,178·27

Tax on Motor Vehicles

All motor vehicles are liable to taxation under the U. P. Motor Vehicles Taxation Act of 1935 (as amended in 1958) and for this purpose Faizabad lies within the jurisdiction of the regional transport officer, Lucknow.

As regards the issue of road permits under the Motor Vehicles Act, 1939 (as amended in 1956), and the rules framed under it, Faizabad lies within the jurisdiction of three regional transport authorities, the part lying to the east of the Faizabad-Allahabad road is under the regional transport authority, Gorakhpur, the part lying to its west is administered by the regional transport authority, Lucknow, and the road connecting Faizabad with Allahabad is controlled by the regional transport authority, Allahabad.

Income-tax

This is one of the most important of the Central Government taxes. There is an income-tax officer at Faizabad who is in charge of this tax in the district. Details of the realization of this tax in this district for the 11 years from 1946-47 to 1956-57 are given below:

Year	Under Rs 5,000		Over Rs 5,000		Total	
	Number of Assessees	Amount of tax (Rs)	Number of Assessees	Amount of tax (Rs)	Number of Assessees	Amount of tax (Rs)
1946-47	220	31,020	354	1,67,245	574	1,98,265
1947-48	202	31,310	294	2,49,337	496	2,80,647
1948-49	249	36,105	368	1,77,367	617	2,13,472
1949-50	189	28,728	258	2,28,118	447	2,56,846
1950-51	269	37,929	222	4,84,690	491	5,22,619
1951-52	258	26,594	244	1,61,529	502	1,88,123
1952-53	264	27,984	257	19,38,435	521	19,66,419
1953-54	229	24,951	228	1,67,938	457	1,92,889
1954-55	241	21,646	296	1,82,344	537	2,03,990
1955-56	210	21,311	308	2,90,388	518	3,11,699
1956-57	101	5,050	210	1,05,048	311	1,10,098

The variation in the total number of assessees in the years from 1946-47 to 1956-57 is due to the elimination of non-taxable and infructuous cases and the addition of new cases. In 1949-50 the number of assessees went down to 189 as a result of the taxable limit being raised to Rs 5,000 per annum in the case of Hindu undivided families. The number of assessees having an income up to Rs 5,000 per annum went up to 269 (the highest figure so far) in 1950-51 giving a demand of Rs 37,929. Against this the lowest number of 189 assessees was recorded in 1949-50 with a demand of Rs 28,728.

The number of assessees whose income exceeded Rs 5,000 is generally constant as there has been no appreciable change in the rate of taxation in respect of the higher income slabs.

CHAPTER XII

LAW AND ORDER AND JUSTICE

Law And Order

The increase in the establishment of new industries and the lure of service and employment in the towns causes a number of persons of unknown antecedents to migrate from the villages to the urban areas creating to some extent problems of law and order. The sudden increase in the population of the district particularly of the towns due to the influx of displaced persons (mostly from west Pakistan) also caused some problems. In 1949 a controversy arose over Babur's mosque/Janmasthan in Ayodhya and the agitation continued for more than three years. It had serious repercussions on the law and order situation in this town and resulted in some assaults and murders. During these years the relations between the Hindus and the Muslims remained strained and the services of the police were constantly on call. The site of the dispute is in police custody pending the decision of the civil court. The police maintains an armed guard on the spot for the protection of the building and the prevention of any breach of peace, and a temporary out-post has been established near the site of the dispute. The workers of the sugar mills in Masodha went on strike in 1954, in order to make the management concede to their demands. However, the dispute was settled amicably. These have been the only two major incidents that occurred after Independence which imposed a strain on the resources of the local police and the magistracy. The local authorities and the police have generally to deal with only day to day problems of law and order.

Crime

Statement I which follows shows the number of cognizable crimes reported to the police, cases sent up to the courts and those which ended in conviction. These figures include all cognizable crimes which occurred in the district from 1949 to 1957 but not cases under the security sections of the Criminal Procedure Code. The Statement also shows the number of non-cognizable crimes in which complaints were filed direct

before the magistrates. The year 1949 showed the highest incidence of cognizable crimes and in the years that followed crime showed a downward trend. It increased in 1954 but decreased in the next three years. The percentage of cases investigated by the police has, however, been rising almost continuously and the percentage of convictions in the courts as a result of prosecution, has also shown a corresponding rise.

Statement II gives a summary of the serious crimes which occurred in the district during the eight years from 1950 to 1957.

Murders—There were no cases of organised crime in the district, the murders that were committed being a result of disputes over land or women or due to enmity. The average number of murders committed in the district is about 25 per year.

Dacoities- Crimes of this nature went on increasing till 1954 but thereafter their number decreased due to the arrest of a number of notorious criminals. Preventive action against and surveillance of bad characters and of the those with a police record has improved the situation

Robberies—Most of the cases of robbery were generally of waylaying people on the roads and relieving them of their cash, bicycles, etc.

Riots—Riots generally occur in the rural area, personal animosities and disputes over possession of land being the main causes.

Thefts—The majority of thefts occur in the towns. Cycle lifting continues to be a serious problem and those stolen are dismantled immediately and the parts are used in the manufacture of rickshaws. In the towns it is often difficult to trace the perpetrators of such offences as is the case with house-breaking (or burglary) although the figures of the latter type of crime show a downward trend.

Kidnapping and Abduction—Only one gang of men trafficking in women was detected in 1952. Most of the the cases appear to be the results of love affairs The Statement shows a decrease in such crimes.

Organisation Of The Police

Short History

Soon after the struggle of 1857, the British started setting up an administrative machinery for all departments of the govern-

STATEMENT I

	1949	1950	1951	1952	1953	1954	1955	1956	1957
Congnisable Crimes									
Cases reported to police ..	1,750	1,427	1,376	1,294	1,302	1,414	1,019	1,285	1,138
Cases reported to magistrates alone	379	411	579	333	670	648	522	548	538
Total ..	2,129	1,838	1,955	1,627	1,972	2,062	1,541	1,833	1,676
Cases reported for disposal (including pending cases and cases reported to courts)	2,528	2,304	2,429	Not reported	Not reported	Not reported	Not reported	Not reported	Not reported
Cases investigated by police out of the cases reported to them	1,509	1,243	1,194	1,104	1,116	1,257	878	1,234	1,111
Cases convicted	221	329	390	235	313	288	193	322	349
Percentage of convictions to reports	12·6	23·05	28·34	18·16	24·03	20·36	18·97	25·06	30·66
Percentage of convictions to investigations	14·6	26·4	32·69	21·28	28·04	22·91	21·98	26·09	31·41
Percentage of convictions to cases tried	70·6	73·7	75·32	68·71	66·59	69·73	89·17	78·34	71·37
Non-cognisable Crimes									
Cases reported during year		3,715	3,352	1,720	1,595	1,381	2,484	1,915	2,308
Cases pending from previous year		144	506	300	315	322	362	630	458
Total ..		3,859	3,858	2,020	1,910	1,703	2,846	2,545	2,766
Cases convicted		2,003	2,459	771	751	675	1,153	832	930

STATEMENT II

Nature of crime	1950	1951	1952	1953	1954	1955	1956	1957
Murder								
Reported during year	30	22	34	22	28	17	28	25
Pending from previous year	13	13	9	18	14	21	19	33
Total	43	35	43	40	42	38	47	58
Convicted	9	10	3	6	5	3	5	7
Acquitted	10	7	11	11	8	10	4	22
Dacoity								
Reported during year	14	17	17	19	20	8	13	14
Pending from previous year	16	17	18	21	26	18	1*	3*
							24†	24†
Total	30	34	35	40	46	26	38	41
Convicted	3	6	5	3	7	..	10	10
Acquitted	6	5	5	9	11	..	1	3
Robbery								
Reported during year	10	7	6	7	9	1	7	11
Pending from previous year	6	5	5	6	4	4	1*	1*
							2†	6†
Total	16	12	11	13	13	5	10	18

Convicted	6	1	3	2	..	1	1	1
Acquitted	3	2	..	4	2	1	..	4
Riot								
Reported during year	52	47	44	55	59	48	58	50
Pending from previous year	53	48	32	43	29	46	52	46
Total ..	105	95	76	98	88	94	110	96
Convicted	24	24	11	18	15	18	34	23
Acquitted	14	19	11	21	8	10	8	9
Theft								
Reported during year	363	374	372	359	418	277	435	377
Pending from previous year	90	80	49	85	92	98	109	120
Total ..	453	454	421	444	510	375	544	497
Convicted	78	97	61	76	94	52	106	106
Acquitted	15	17	10	21	23	16	19	34

STATEMENT II (concld.)

Nature of crime	1950	1951	1952	1953	1954	1955	1956	1957
Burglary (House-breaking)								
Reported during year	625	589	527	531	588	354	393	340
Pending from previous year	115	120	88	123	92	125	130	134
Total ..	740	709	615	654	680	479	523	474
Convicted	73	115	72	78	76	55	72	83
Acquitted	19	31	28	27	20	25	17	25
Kidnapping								
Reported during year	10	16	15	5	12	12	12	8
Pending from previous year . ..	15	12	12	14	7	6	12	14
Total ..	25	28	27	19	19	18	24	22
Convicted	3	6	7	5	2	2	5	4
Acquitted	4	7	5	4	4	2	3	5

* Cases pending investigation from previous year.
† Cases pending trial at the close of previous year.

ment and as conditions in Avadh were unsettled, and the pattern they adopted for this region was more or less the same as that set-up by them in the Panjab (which they had occupied 10 years earlier) and the Central Provinces. The administration was entrusted to military officers who performed civilian duties and met each situation as it arose, without being bound by any well defined laws. The chief commissioner could frame his own rules of business subject to the approval of the governor-general. Thus Avadh became another non-regulated province until it was merged with the province of Agra to form the United Provinces of Agra and Avadh.

The system set up had a military corps which was utilised as the civil police as well as what was called the 'frontier police'. The commissioner of the Division was also the superintendent of police besides being a sessions judge and the head of a revenue division. In order to maintain security and suppress any elements which still resisted the British Government, the military nature of the police was maintained. When the country settled down, however, the use of troops for police purposes was given up. The police was reorganized by 1861 and the military police was separated from the civil police. The police worked under the general charge of the district magistrate whereas the recruitment, discipline and maintenance of the force was the responsibility of a separate superintendent of police. The Police Act of 1861 and the rules made under it still govern the police force in the State. The existing organisation of the district police has been described briefly in the following paragraphs.

District Executive Police

The State has been divided into several ranges for the purpose of police administration, each under the charge of a deputy inspector-general of police. Faizabad lies in the Gorakhpur range and the headquarters of this officer is in Gorakhpur. The local police is under the charge of the superintendent of police (with headquarters in Faizabad town) who is assisted by an assistant superintendent and two deputy superintendents one of the latter being in charge of all complaints of corruption against the non-gazetted staff of all the services.

The strength of the district executive police at the end of the year 1957 was as follows:

	Inspectors	Sub-inspectors	Reserve Sub-inspectors	Head constables	Constables
Civil police					
Permanent ..	2	32	..	58	477
Temporary ..	..	5		1	6
Armed police					
Permanent ..	1	2	1	42	196
Temporary ..	..	..	..	3	14
Mounted police					
Permanent ..	..	..	.	3	15
Temporary ..	..	..	..	..	..

PROSECUTION STAFF

	Public prosecutors	Assistant public prosecutors	Sub-inspectors	Constables
Permanent ..	1	5	..	..
Temporary .	..	1	..	..

The Civil Police—The civil police is utilised for maintaining law and order and investigating crime in the district. For purposes of police administration the district is divided into 15 police circles (*thanas*) each with a police-station in the charge of an officer known as the station officer who is assisted by a second officer, head constable, a *moharrir* (clerk constable) and a number of constables. He is responsible for the maintenance of law and order in his circle and offences occurring within his jurisdiction are investigated by him. A special investigation staff of 4 sub-inspectors and a squad of 6 constables has also been appointed in the district since October, 1950.

Armed Police—Armed police are quartered in the Reserve Police Lines and are utilised wherever required. They escort prisoners from the jail to the courts and back. They are also posted

as static guards at government treasuries, at headquarters and in the tahsils and their duties also extend to patrolling and to combating dacoits.

Mounted Police—They are stationed in the Reserve Police Lines and are posted according to necessity. Their duty is the general patrolling of the town and the maintaining of traffic control. The number of horses for the mounted police at the end of 1957 was 12.

Prosecution Staff—Formerly the prosecution staff was drawn from the regular members of the police force who had passed an examination in law but later this wing was reorganised and officers with legal qualifications are now recruited to it direct. The staff works under the charge of a public prosecutor.

Provincial Armed Constabulary—This is another well armed and well equipped force and the personnel is trained and equipped on the lines of the army. They are used in emergencies to support the local police but are not allotted to any district in particular and are available for duty under the orders of the deputy inspector-general of police wherever they are required in his range.

Railway Police—There is a railway police-station at Faizabad railway station which is in the charge of a station officer who works under the direct control of a section officer (of the rank of a deputy superintendent of police) whose headquarters is in Lucknow. The strength of the staff is 1 sub-inspector, 2 head constables and 14 constables This railway police-station is responsible for dealing with crimes committed and the law and order problems arising within the station yard between the 2 outer signals and its jurisdiction also extends from the Malipur railway station to the Barugaon railway station on the Lucknow-Varanasi Line from the Faizabad railway station to the Piparpur railway station to the Faizabad-Allahabad Line and from Musafirkhana railway station to Koeripur railway station on the Lucknow-Sultanpur-Jaunpur Line.

Wireless Telegraphy—There is a static police radio station in the Police Lines in Faizabad town (with a staff of about 10 persons) for maintaining prompt communication with other parts of the State in order to facilitate the tracking down of criminals, stolen property, dangerous political suspects and for similar purposes. This branch of police work has proved very useful particularly on the occasions of fairs, elections, floods, etc.

Prantiya Rakshak Dal—Apart from the regular police force the district also has a squad of the Prantiya Rakshak Dal (instituted under the Prantiya Rakshak Dal Act, 1948). The total strength

of the Dal is 20,275 and it has its own officers (220 *halqa sardars*, 1,845 group leaders and 1,845 section leaders). Although this non-official organisation primarily aims at giving training in internal defence to young people, the members are often called up for police duties when they work under the general control of the superintendent of police.

Fire Service Organisation

Although there is no fire service organisation in the district as such, during fairs and festivals and days of pilgrimage, a special staff of the fire service organisation is taken to the district from Lucknow which is the nearest fire service station from Faizabad.

Anti-Corruption

An anti-corruption officer has been appointed in this district (who is of the rank of a deputy superintendent of police) to whom the public can make complaints regarding corruption, harassment, bribery and extortion by the non-gazetted employees of any department of government. Complaints against the police employees are investigated direct by this officer but complaints against the employees of other departments are investigated only when referred to him by the heads of the department concerned. In 1957, sixty-six complaints were received against police employees of which 14 related to corruption and bribery, 28 to extortion, 19 to harassment and 5 to acts of wilful vindictiveness Departmental action was taken against the offenders in all cases which were found to be substantiated. There were only 15 complaints against employees of other departments of which only 6 were substantiated

Offences under the Motor Vehicles Act

Since September, 1947, Faizabad is under the charge of the regional transport officer, Lucknow, but statements and reports of accidents are still referred direct to the local police for prosecution. The following table shows the number of accidents caused by motor vehicles during the eight years ending 1957

	1950	1951	1952	1953	1954	1955	1956	1957
Killed .	1	2	2	6	Nil	5	12	4
Injured ..	4	8	12	4	4	2	18	10

The implementation of the Traffic Police Organisation Scheme is treated as one of the specific duties of the armed police and not of the civil police. The traffic police staff of 1 head constable, 9 constables and 2 constables in reserve is drawn from the armed police force but it is treated as a complement to the armed police force in existence. The strain on the traffic police is considerable on account of a large number of slow moving rickshaws and bicycles and the lack of road sense in the majority of the urban and rural population. The many religious fairs and festivals held frequently result in a heavy rush of pilgrims from rural areas to the places of pilgrimage when special traffic arrangements have to be made. As is usual in such big fairs, these events provide ample opportunities to pick-pockets, petty thieves and other types of swindlers to ply their trade.

Village Police (Village Watchmen)

The institution of chowkidars may be traced to ancient times when each village had its own watchman who served the entire village community and in return was paid in kind from the cultivator's produce. He also helped the village *mukhia* or *muqaddam* (headman) in the maintenance of law and order and in guarding the cultivator's produce from theft. In the *Papers Relating to the Administration of Oude*, 1861. on page 119 it is stated, "At the summary settlement a per-centage, never less than 6 per cent., and more than 7 on the Government demand, was imposed as an extra cess for the payment of village *chowkeedars*, who became, in fact, Government servants". Later, however, the village police system was reorganised under the North-Western Provinces Village and Road Police Act (Act XVI of 1873) as amended from time to time. The district magistrate was made responsible for the appointment and dismissal of the village chowkidars but the control over them rested with the superintendent of police. The chowkidars are paid by the State and the village community is no longer burdened with the duty of paying for them. The sanctioned strength of village chowkidars in the district is 1,072. Their main duty is to inform the local police of the occurrence within their jurisdiction of any crime. With the establishment of the *Gaon Panchayats* and *Nyaya Panchayats* the chowkidars have also to serve these institutions for which they get extra remuneration.

Village Defence Societies

Formed in every district, these societies are purely non-official organisations set up to protect the villages particularly

from the inroads of dacoits and are assisted by the local police for this purpose. They try to teach the villagers the value of self-help so that they are enabled to stand up to the undesirable elements in society in defence of life and property. The number of such societies in Faizabad district is 1,382.

Jails And Lock-ups

There is only one prison in Faizabad, the District Jail. Prior to the annexation there was no regular jail here, the houses of the local inhabitants being used by the *nazim* for confining prisoners or defaulters temporarily. There were at that time only two jail buildings in Avadh, one in Lucknow and the other in Bahraich.

District Jail

During the regime of the nawabs a jail was located in Moti Bagh (Faizabad town) but the existing district jail of Faizabad was established in 1869 and is situated in the Civil Lines, near the railway station. It can accommodate 834 prisoners and is meant for convicts, prisoners under trial, civil prisoners, and non-criminal lunatics. The daily approximate average number of inmates of the jail for each year from 1953 to 1957 is indicated in the following table:

	1953	1954	1955	1956	1957
Convicts	251	291	301	249	244
Prisoners under trial	277	254	271	316	367

The manufacture of durries, *moonj* mats, chiks, *ban* and *niwar* are the main industries in which the prisoners are employed.

Treatment of Prisoners--There are two classes of prisoners, superior and ordinary. Certain prisoners are placed in the former class by the government on the recommendation of the district magistrate or the sessions judge on the basis of the prisoner's education, social status, nature of offence and standard of living.

Of late a number of amenities have been allowed to the prisoners confined in the Faizabad jail. They are allowed tobacco, *biris* and cigarettes and can also use footwear at their own cost. The use of cross-bars with fetters by way of punishment has been abolished. Prisoners can now remain clean shaven or otherwise as they choose, mosquito nets are provided in the jail hospital and

superior class prisoners may sleep out of doors during the summer. The rules regarding interviews and correspondence have been liberalised and interviews are now allowed every day of the week excepting Saturday. Toilet articles such as soap, tooth powder, oil, etc., can be supplied by friends or relatives for the prisoners' use. Remission rules have been revised; good conduct and work now entitles them to longer remissions. There is a *panchayat* for every barrack, constituted by the inmates who elect their own *sarpanch*. The *panchayat* settles minor disputes and looks after the sanitation and food of the prisoners. The jail has also a canteen run by the prisoners themselves, which supplies articles allowed under the rules.

Apart from vocational training in the making of *niwar*, durries, mats, etc., the jail also runs a school in which a paid trained teacher and 3 trained convict teachers impart education and general information regarding the outside world to adult and juvenile prisoners. There is no formal syllabus nor is any examination (recognised by the Education Department) held. The juvenile prisoners are kept separate and proper schooling is provided for them. After conviction they are generally transferred to the Central Prison, Naini, or to some place which has a reformatory school and when they are under trial they are visited by the district probation officer who interviews them and presents their case before the court. The jail maintains a library from where books are issued to the prisoners for reading in the rest hour.

Revising Boards

There is a Revising Board for the district jail, Faizabad, which considers for revision the sentences of all casual convicts undergoing imprisonment for three years or more, and recommends cases for premature release keeping in view the work, conduct and physical and mental condition of the convict. The Board is composed of three members, the district magistrate being the chairman and the other two members the sessions judge and a non-official member (preferably a member of the State legislature nominated by the district magistrate), the superintendent of the jail acting as secretary.

Non-official Visitors

The non-official visitors to the jail are nominated by the State Government and all members of the legislature elected from this district are ex-officio non-official visitors. All the visitors visit the jail according to the roster prepared by the district magis-

trate and record their observations in a book kept for the purpose.

Probation

A wholetime probation officer was appointed in the district in August, 1956. He works under the control of the inspector-general of prisons, U. P., and makes enquiries and submits his recommendations in all cases referred to him by the court in respect of juvenile delinquents or when it is proposed to release a first offender with admonition or on probation for a specified period provided his conduct remains good.

Justice

Short History

The history of judiciary in Faizabad is almost the same as that in the other districts of Avadh. From the time of the institution of the administrative reforms of Asaf-ud-daula the judicial history of the Faizabad district centred on the *nazims* of Sultanpur, whose jurisdiction embraced the whole of the present district with the exception of the royal jagirs of Faizabad and Tanda. The second agency, that of the *chakledars*, collected revenue, and each pargana was in the charge of a *faujdar* who was assisted by a dewan, a *qanoongo* and other subordinate officials. After the death of Saadat Ali Khan most of Avadh was in a state of chronic warfare and Faizabad appeared to have been in almost as bad a condition as any other district. In these circumstances no satisfactory arrangement for justice was possible. In February, 1856, Avadh was annexed and Faizabad was made the headquarters of a district and a Division. After the reoccupation in 1858, the British set about the task of establishing their own system of administration on the lines which were already in force in the districts of the province of Agra. What they considered desirable was a system under which executive authority was concentrated in the hands of specific individuals, the commissioner of the Division and the deputy commissioner of the district, in all fields (revenue, police, magistracy, and judicial administration). The former was the chief revenue, police and judicial authority and the latter exercised the same powers in respect of the district and was the head of the magistracy. In 1871 the Oudh Civil Courts Act was passed and the courts were reorganised though it was not till 1879 that the civil courts were separated from the revenue and criminal courts and regular courts of munsifs, subordinate judges and the district judge were established.

Organisational Set-up

The regular civil courts in the district of Faizabad are those of the district judge (who is the head of the judiciary) and the courts of two additional civil and sessions judges, one assistant civil and sessions judge, one civil judge, and three munsifs. There are two permanent courts of munsifs, one in Faizabad town, the other in Akbarpur, the presiding officers being designated (after their territorial jurisdictions) munsif Sadar munsif Haveli and munsif Akbarpur. The jurisdiction of the munsif Sadar extends to pargana Haveli Avadh and pargana Khandasa in tahsil Bikapur, that of the munsif Haveli extends to pargana Amsin and Mangalsi (in tahsil Faizabad), pargana Pachhimrath in tahsil Bikapur and pargana Mijhaura (*thana* Atrauli only), in Akbarpur tahsil, and that of the munsif Akbarpur extends to parganas Akbarpur, Surhurpur, Mijhaura (*thanas* Akbarpur and Haiderganj only) in Akbarpur tahsil and parganas Tanda and Birhar in tahsil Tanda. There is also an additional munsif who tries cases transferred to him by the district judge from the courts of other munsifs. Munsifs try civil cases up to the value of Rs 5,000. The monetary jurisdiction of the civil judge is unlimited. Civil and sessions judges also hear appeals (against the judgments of the munsifs) transferred by the district judge from his own court.

The district judge has over-all administrative control over the civil judiciary as well as appellate jurisdiction in criminal cases tried by the magistrates. His jurisdiction extends to matrimonial suits and to cases under section 92 of the Civil Procedure Code, the Indian Succession Act, the Guardians and Wards Act and the Insovency Act. He hears appeals against the judgments of the civil judge in cases valued up to Rs. 10,000, and also against certain judgments of the civil and session judges on the civil side only and against the decrees of the munsifs. Till July, 1956, the district judge of Faizabad exercised jurisdiction over Sultanpur district also.

The district judge acts as a sessions judge on the criminal side. There are two additional sessions judges and an assistant sessions judge in Faizabad. There are four magistrates with first class powers, each in charge of a sub-division. There is a city magistrate, possessing first class magisterial powers. Tahsildars of the four tahsils exercise powers of second class magistrates in their tahsils. The sub-registrar of Tanda has also been invested with second class magisterial powers. The sessions judge

hears appeals against the judgments of first class magistrates. The assistant sessions judge hears appeals against the judgments of second and third class magistrates. The additional sessions judges hear appeals against sentences and orders of first class magistrates when such cases are transferred to them by the sessions judge.

Nature of Cases Handled, their Number and Special Features

The number of suits pending in the civil courts at the beginning of 1957 was 4,697. During that year, 2,081 suits were instituted and 240 suits were received otherwise (by remand and restoration) and in all 3,102 suits were actually disposed of. The balance of suits pending at the end of the year was 3,916. Of the 2,081 suits instituted, 1,155 were for immovable property, 912 for money or movable property and 14 were matrimonial. Of the suits 856 were of value not exceeding Rs 100, those of value exceeding Rs 100 but not exceeding Rs 1,000 were 888, those of value exceeding Rs 1,000 but not exceeding Rs 5,000 were 81, those of value exceeding Rs 5,000 but not exceeding Rs 10,000 were 25 and there were 13 of value exceeding Rs 10,000 but not exceeding Rs 5 lakhs. There were also 218 suits the value of which could not be estimated in money. The total value of the suits instituted was Rs 10,48,781·84 nP. Of the 3,102 suits, 1,026 were disposed of after trial, 294 were dismissed for default, 398 were otherwise decided, 367 were decreed ex-parte, 153 on admission of claim, 857 by compromise and 7 by reference to arbitration. 437 regular and 64 miscellaneous civil appeals and 3 regular and 3 miscellaneous rent appeals were instituted. 628 regular civil and 68 miscellaneous civil appeals and 33 regular and 1 miscellaneous rent appeals were pending at the beginning of 1957. Of the 1,197 civil appeals 304 (234 regular and 70 miscellaneous), and of the 40 rent appeals 18 (16 regular and 2 miscellaneous) were disposed of during the year. The average duration of contested civil and miscellaneous appeals was 796 days, and the average duration of contested rent appeals was 406 days.

Statistics of Sessions Courts—The cases committed to the courts of sessions in 1957 were 45 affecting life, 3 of kidnapping and forcible abduction, 4 of hurt and 7 of rape. The number of persons who were tried was 343 of whom 221 were acquitted and only 122 were convicted. Of those convicted, 18 persons were sentenced to transportation, 91 to rigorous imprisonment and 13 were let off with fines only and no one was condemned to death.

Separation of Judicial and Executive Functions

As a first step towards this reform, the State Government formulated a scheme in 1949 for separating executive and judicial functions. There is a judicial officer (exercising first class magisterial and revenue powers) for each tahsil of the district and recently an additional district magistrate (judicial) has also been posted at headquarters.

Nyaya Panchayats

These village courts were constituted under the U. P. Panchayat Raj Act and are functioning since August 15, 1949. They were reorganised in 1956 and their number is 220 with 3,745 *nyaya panchas* from among the members elected to the *gaon panchayats*. The jurisdiction of a *Nyaya Panchayat* extends from 6 to 12 *gaon sabhas*. The *panchas* are nominated by the district magistrate (with the help of a committee) on the basis of their educational qualifications. Every *Nyaya Panchayat* elects one *sarpanch* and one *sahayak sarpanch* from among its members, the former being the presiding officer.

The *Nyaya Panchayats* are empowered to hear criminal cases under sections 140, 160, 172, 174, 179, 269, 277, 283, 285, 289, 290, 294, 323, 334, 341, 352, 357, 358, 374, 379, 403, 411, 426, 428 430, 431, 447, 448, 504, 506, 509, 510 of the Indian Penal Code.

The *Nyaya Panchayats* are also empowered to hear cases under sections 24 and 26 of the Cattle Trespass Act, 1871, section 10 of the U. P. District Board Primary Education Act, 1926, sections 3, 4, 7 and 13 of the Public Gambling Act, 1867, and cases under the Panchayat Raj Act, 1947. The cases are heard by a bench of five *panchas* and the maximum sentence that they can pass is that of a fine of Rs 100; they are not empowered to pass a sentence of imprisonment. They can try civil suits in respect of movable property up to a valuation of Rs 500. Revision applications against the decisions of the *Nyaya Panchayats* lie, in the case of civil suits, to the courts of the munsifs, and in the case of revenue and criminal cases to the sub-divisional officers.

Bar Association

The Faizabad Bar Association was founded on January 8, 1902, and is located in its own building. It was registered under Act XXI 1860, on June 19, 1911. The admission fee is Rs 25, the monthly subscription Rs 2. The strength is about 170. The Association owns a library of 10,000 books and journals.

CHAPTER XIII

OTHER DEPARTMENTS

In addition to the departments mentioned in Chapter X, the other important departments are those which deal with Public Works, Agriculture, Animal Husbandry, Industries, Forests and Co-operatives which are concerned with long term planning in the district and their district level officers are members of the District Planning Committee, (the functions of which are now performed by the *Antarim Zila Parishad*). Their organisational set-up in the district is given below:

Public Works Department

The district of Faizabad is the headquarters of the Public Works Department, Provincial Division. Formerly there were 7 such divisions of which this was one. The number of divisions in the State subsequently increased to 49. This division is in circle VIII (there being 9 circles in the whole State) and is under the administrative control of a superintending engineer (bridges) whose headquarters is in Lucknow

This division comprises three districts, Faizabad, Bara Banki and Sultanpur, and is under the charge of an executive engineer who is assisted by two assistant engineers in Faizabad, one district engineer in Bara Banki and one in Sultanpur. All the construction and maintenance of government buildings and roads is carried out by the Faizabad division.

There is also a temporary bridge construction division which was shifted from Basti to Faizabad about two years ago, and is in charge of an executive engineer who is responsible for the construction of the bridge on the Ghaghra at Ayodhya as well as some bridges in Basti, Gonda, Azamgarh, Bahraich, etc.

Among the notable works undertaken by the department mention may be made of the guide bund at Ayodhya which was built at a cost of eighty lakhs of rupees and of a bridge constructed on the river Tons at Akbarpur built at a cost of one and a half lakhs of rupees. The minor works constructed include the Technical Courses Block, Science Block, Police Buildings, Development Block Buildings and the macadamisation of the Deokali Jail Road in Faizabad.

Agriculture Department

The work of agricultural development is in the charge of the district agriculture officer, who is assisted by an additional district agriculture officer and 4 agriculture inspectors, 5 compost inspectors, 1 horticulture inspector, 2 assistant jute development inspectors and 2 oil-seed extension supervisors. In addition there is also a farm superintendent who is assisted by an assistant farm superintendent.

The four agriculture inspectors are posted in the Shadow Blocks of each tahsil to assist in the day to day agricultural development programmes in the tahsils. Of 20 assistant agriculture inspectors, 16 are in charge of seed stores maintained by the department in the different development Blocks of the district. The remaining four look after the demonstration of improved seeds, agricultural implements and improved agricultural practices. There are also 45 *kamdars* who constitute the field staff of the Agriculture Department.

Under the Local Manurial Resources Scheme, five compost inspectors, one in each active Block, are working to help in the popularisation of the local use of manures (like compost), of urine preservation and of green manures.

There is at present one horticulture inspector assisted by one assistant, a head gardener and three gardeners to implement horticultural programmes.

Two assistant jute development inspectors look after the implementation of the scheme for the development of jute cultivation in the district. Jute (including sun-hemp, which is an important cash crop), covers an area of about 2,829 acres in the district.

Two oil-seed extension supervisors have been appointed to encourage the cultivation of improved oil-seed.

There are four agricultural farms in the district, the one at Masodha near the Training-cum-Extension Project Centre being the oldest. The others are at Raunahi, Fatehpur Kamasin and Faridpur (in Suhawal). The Masodha farm is under the charge of a farm superintendent who is assisted by an assistant. The other farms are looked after by assistant agriculture inspectors.

Animal Husbandry Department

The work of this department is looked after by the district live-stock officer. Treatment of animal diseases, control of epidemics, castration of bovines (scrub bulls) and improved breeding

of cattle and poultry are some of the main functions of this department.

There are 5 veterinary hospitals in the district, one under the charge of a veterinary officer and each of the other four is in the charge of a veterinary assistant surgeon.

The veterinary officer, Bikapur, supervises the work of the Artificial Insemination Centre, the Hide Flaying Centre and the centre for the improvement of sheep and wool industries at Bikapur. The staff posted in the first named consists of 1 milk-recorder, 1 stockman, 1 laboratory attendant and 2 bull attendants. The aim of this centre is intensive cattle breeding and improvement of live-stock. The veterinary officer is assisted by two master flayers and 2 *kamdars* in the Hide Flaying Centre and by two shepherds and one master shepherd in the third centre the aim of which is to develop sheep and wool by improved methods. There are 12 Cattle Welfare Units looked after by stockmen for rendering first aid to cattle.

There is a *gosadan* at Pithala and a Carcass Utilisation Co-operative Society at Pura Bansman in tahsil Bikapur.

Industries Department

The district industries officer is in charge of the execution of various industrial schemes in the district. The department aims at the development of both large and small scale cottage industries. It undertakes surveys, gives technical advice, helps in procuring machinery and raw material and recommends loans and grants for sanction by the government.

The district industries officer has five inspectors under him, one examiner (quality marking), one assistant (*khadi* specialist) and two assistant superintendents of production. Each of the five inspectors has been designated according to the work assigned to him. The industrial inspectors carry out the industrial survey of the district and make various types of enquiries in connection with loans and grants, coal, iron, cement, etc. The main work of the industrial inspector (co-operatives) is to form and supervise co-operative societies of handlooms. Non-textile co-operative societies are also formed and supervised by him. The *gur* development inspector looks after the implementation of the Gur Development Scheme which relates to the refining and preparation of better quality of *gur* (jaggery). The main aim is to train persons in the production of improved *gur* with the help of improved *bhattis* (furnaces). The scheme is being run in 138 villages of

the district. The *ghani* inspector supervises the work of *ghani* societies only which have been formed under the All India Khadi and Village Industries Commission, Bombay, which also pays the local staff. He is helped in his work by a *mistry* who looks after the fittings of the *ghanis*. The inspector also organises co-operative societies of oil *ghanis*. The accounts inspector has been appointed to check the accounts of various offices and bodies dealing with industrial schemes. His jurisdiction extends to the subzone comprising the districts of Faizabad, Gonda, Bahraich, Pratapgarh, Sultanpur and Bara Banki.

An examiner, Quality Marking Scheme, has also been appointed who affixes the 'Q' seal mark on handloom cloth produced here which denotes that the product is of standard quality.

The handloom industry is supervised by industrial supervisors posted in the important centres of Tanda, Akbarpur and Faizabad. The Khadi Expansion and Ambar Spinning Schemes are supervised by the spinning supervisors. There are 3 *khadi* spinning centres and one Ambar servicing station in the district in which about 160 persons receive training in the *khadi* scheme and about 196 spinners are engaged in the production of yarn spun on spinning-wheels known as Ambar Charkas.

At Block level, the staff consists of two assistant superintendents of production and a technical instructor. They are responsible for running a Training-cum-Production Centre in Bikapur. The centre imparts vocational training in carpentry, smithery, tailoring and embroidery.

Forest Department

There are very few forest areas as such in the district. About 2,634 acres of vested forests and 492 acres of waste lands in the district are under the charge of the Forest Department. This area is in addition to that vested in the *gaon samajs*. All these forests consist mainly of scrubby growth of dhak (butea monosperma), babul (acacia arabica) and *reonj* (acacia leucophlaea).

Prior to the abolition of zamindari these forests were privately owned by talukdars and zamindars. Thereafter (except for stray jungle growths the management of which was transferred to *gaon samajs*), all the forests were made to vest in the Forest Department.

Up to March, 1948, the avenues on the Lucknow-Faizabad and Allahabad-Faizabad roads were managed by the Public Works Department. These were transferred to the Forest Department in April, 1948, for extension and maintenance and have been declared protected forests.

For purposes of administration, the Faizabad district is included in the Sultanpur range which forms part of the Gomati-Rapti Afforestation Division, Lucknow. This range comprises the area of the districts of Faizabad and Sultanpur and is under the charge of a range officer with headquarters in Sultanpur. A deputy ranger has been posted in Faizabad to look after the forest blocks who is assisted by 4 forest guards one each in Faizabad, Raunahi, Bawan and Pande Pakauli.

The main activity of the Forest Department is the planting of roadside avenues and the afforestation of depleted forests and waste lands, mainly on the banks of rivers, to control floods and soil erosion. They also promote fuel and fodder reserves. A survey of a 400 yard wide strip on either side of the river Gomati was carried out in 1954-55, which showed that in this district there were no government forests nor were any private forests vested in government, the forest vested in the *gaon samajs* being only a few acres in area.

In 1959 an area of 270 acres on the banks of the Bet *nala* near Bakehuna was taken up for afforestation and some more areas will be brought under afforestation each year.

Co-operative Department

The work of the co-operative societies in the district is looked after by the district co-operative officer who is assisted by an additional district co-operative officer, 11 co-operative inspectors and 7 assistant development officers (co-operative) for general supervision and 1 co-operative inspector to look after the affairs of the Marketing Society. Seventy co-operative supervisors are working in the district for the implementation of various allied schemes.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

Municipal Boards

Faizabad-cum-Ayodhya

Early History—The Municipal Board of Faizabad-cum-Ayodhya came into existence in 1869, the members of which comprised officials and a number of non-officials, the latter being nominated. The commissioner of the Faizabad Division was the chairman of the body but later the deputy commissioner of Faizabad became the ex-officio chairman. The function of this body was primarily to look after the sanitation of the Civil Lines area and the towns of Faizabad and Ayodhya, the entire area being constituted into one municipality. Regular wards were instituted only in September, 1884, when the municipality was divided into six wards, four in Faizabad and two in Ayodhya. It was only as a result of Act XV of 1883 that the first elected Municipal Board was formed here in 1885, which consisted of 4 nominated and 18 elected members. The income was chiefly derived from an octroi tax on imports, while large sums were also derived from rents of land buildings, from the contracts for the collection of dues at the Ayodhya fairs and from the sale proceeds of manures. A further step towards popular representation was taken by the Municipalities Act (Act II of 1916) which, for the first time, permitted the election of the chairman. This Act, with the amendments made to it from time to time, is the law by which all municipalities in the State have been governed since then.

The area of this municipality is about 12·74 square miles with a population of 76,582. The membership of the Board has also been increased to 35, 8 seats being allotted to Ayodhya and 27 to Faizabad. The municipal area is divided into 13 wards—9 in Faizabad: (i) Civil Lines (ii) Rekabganj (iii) Delhi Darwaza (iv) Dal Mandi (v) Haiderganj (vi) Lal Bagh (vii) Sahibganj (viii) Rath Haweli and (ix) Kandhari Bazar, and 4 in Ayodhya: (i) Ayodhya (ii) Ramkot (iii) Raiganj and (iv) Singar Hat. The Civil Lines ward returns 4 members, Dal Mandi, Rekabganj, Lal Bagh, Haiderganj, Sahibganj, Delhi Darwaza and Kandhari Bazar return three members each and Rath Haweli, Ayodhya, Ramkot, Raiganj and Singar Hat return two members each. All

these members are elected. Since 1953 the chairman is designated president and is elected indirectly.

Finances—The financial position of the Board has been unfavourable mainly because neither Ayodhya nor Faizabad is a business centre and the income from octroi is very limited. The only notable source of income is the pilgrim tax levied in Ayodhya which being a religious place constantly attracts large numbers of pilgrims from outside; but as the prevailing rates are the same as those fixed long before the last World War, the income from this source is not as substantial as it might be. Therefore the Municipal Board has to depend on loans and grants from the State in order to undertake not only the extension of services but even their normal maintenance. The loans granted by the State Government from time to time amounted to Rs 19,06,419 till 1956-57. The Board has paid back a certain amount of these loans and the balance due on the 1st April, 1957, was Rs 17,39,706.

The total receipts of the Board in 1956-57, including the opening balance of Rs 10,90,792, amounted to Rs 33,91,509 and the total expenditure for the year was Rs 28,14,141, leaving a closing balance of Rs 5,77,368 including deposit money amounting to Rs 10,680.

The financial position of the Board, as revealed by its annual report fo 1956-57, is as follows:

Income (main items)	Rs
Octroi	4,04,526
Tax on animals and vehicles	20,664
Water tax	84,759
Pilgrim tax	1,15,066
Rent of land, houses and serais	22,104
Conservancy receipts	12,025
Fees from educational institutions	11,112
Sale of water	19,156
Other items including government grants	4,83,886
Total income of the year excluding opening balance	11,73,298
Loans from government	11,26,819
Deposits	600
Total receipts, excluding opening balance	23,00,717
Total receipts, including opening balance	33,91,509

Expenditure (main heads)	Rs
General administration	31,402
Collection of taxes	90,238
Lighting	53,032
Water-supply	6,53,642
Drainage	2,03,356
Conservancy	2,05,746
Public works	2,89,588
Education	1,83,081
Repayment of loans	7,42,497
Other items	3,61,559
Total disbursement	28,14,141
Deposits	10,680
Actual balance	5,66,688
Grand total	33,91,509

Waterworks—The Faizabad waterworks commenced operating in April, 1925, with four tube-wells and two sets of diesel engines worked by D.C. generating plants. Wells were the only means of water-supply before this. The fifth tube-well (with a separate plant) was constructed in 1930. Since 1943, the pumping is being done with electricity supplied by the government. Another tube-well was constructed at Sahibganj Parao which was fitted with a bore hole turbine pump. Thus the total number of tube-wells at the Faizabad waterworks is six with an average discharge of about 11,34,951 gallons of water per day. The total number of water-tap connections in Faizabad town in June, 1960, was 3,042.

Ayodhya has had its own water-supply only since August 1, 1957. Before this wells were the only source and some localities which were near the Ghaghra used its water. Apart from the needs of the residents, the thousands of pilgrims visiting this place every year made piped water-supply a necessity. The Municipal Board, therefore, obtained a loan of Rs 8,85,400 from the State Government for this purpose of which a sum of Rs 6,85,400 has already been spent. At present the waterworks is run with only one tube-well and the total number of connections in June, 1960, was 339 with an average discharge of 40,800 gallons per day.

Drainage—Situated as Faizabad is, on the banks of the Ghaghra, the natural drainage is into the river and formerly nullahs (channels) carried off the surplus water into it. The

present pakka nullahs of the town have been built more or less along these old natural channels. Of the main nullahs one runs from Rekabganj (Station road crossing) to the end of the populated area in the north and is pakka throughout. Another pakka nullah starts from behind Serai Chowk and discharges itself near Tamoli Tola. The third, which is kutcha throughout, starts from Jamunia Bagh and flows into the low lying area behind the Opium Kothi. The fourth is pakka extending from Sholapuri (in Rath Haweli ward) to the low lying area north of Khurdabad. The fifth is the largest channel of the town and is partly of masonry and partly kutcha. It starts from Khirki Ali Beg, flows to the east as far as Zabti and eventually, draining the low lying area to the north of Bahadurganj (known as Ramlila Ghat), falls into the river.

There are no main sewer lines in Faizabad, except one small brick-sewer or closed drain from Sukwa Bazar to Bhairon-ka-asthan and another of glazed earthen pipes from Kotha Parcha to Taksal. Sewers have been laid in about two-thirds of Ayodhya but they have not been put to use as yet as there is no sewage farm. Refuse is dumped into hollows and pits inside and outside the town and is also used in the preparation of compost manure.

Street Lighting—As a result of an agreement between the Municipal Board and the British Insulated Calendars Cables Company, Limited, the town was electrified in 1939-40. It gets its electricity in bulk from the power-house at Suhawal for distribution in the municipal area. On March 31, 1958, the number of electric street lamps was 830 or 67 more than in the year before. There are still many *mohallas*, roads and lanes where there is no street lighting except by the age old kerosene lamps the number of which was 831 on March 31, 1958, as compared with 766 on July 31, 1957. During 1956-57 and 1957-58, the total expenditure on the maintenance of street lighting (both types) was Rs 54,032 and Rs 62,758 respectively.

Conservancy The Board's expenditure on the maintenance of conservancy services was Rs 2,05,746 during 1956-57, which included the cost of establishment, watering of roads and the maintenance of bullock carts, which are used for the removal of night-soil and garbage.

Medical and Public Health—The Board's expenditure on this item came to Rs 17,821 during 1956-57. The Board does not maintain any hospital but gives an annual grant of Rs 1,700 to

the maternity centre of the State Health Department in Faizabad proper. Formerly an infectious diseases hospital was maintained by the Board under the direct supervision of the medical officer of health but because of the heavy influx of pilgrims into Ayodhya the maintenance of an adequate hospital was beyond the capacity of the Board. Therefore government took it over on April 1, 1947, and has been maintaining it since then. A veterinary hospital is also maintained by the Board.

Education—During 1956-57, the expenditure incurred by the Board on education was Rs 1,83,081. The scheme for compulsory junior basic education has been in progress since it was introduced on July 1, 1948. In 1956-57 there were 3 junior high schools for boys and 2 for girls and 30 junior basic schools for boys and 4 for girls. In addition to maintaining these, the Board also gave grants to some private schools both for boys and girls.

Tanda Municipality

Tanda is a small town with a population of 29,288 and an area of 1,934 acres. The Municipal Board of this town was first instituted on March 24, 1870, and comprised 13 members, 10 being elected and 3 nominated by government. The deputy commissioner of Faizabad was the chairman and the tahsildar of Tanda the vice-chairman. The third member was the assistant commissioner. The chief source of income was tax on circumstance and property and the bulk of the remaining income was derived from conservancy, rents and pounds. As in Faizabad, since the enactment of the Municipalities Act (Act II of 1916), here also the Board began to have an elected chairman. The number of members of the Board, elected and nominated, continued to be 13, the seats of the elected members being divided between Muslims and non-Muslims and the town into 3 wards: Rauza Bijuli, Hayatganj and Hiranpura. From 1936 onwards, of the nominated seats one was reserved for a representative of the Scheduled Castes and one for a woman. This continued till May 1, 1949, when the Board was superseded by the government. In 1953, these three wards were split up into 8: Hayatganj, Kasba, Musha, Sakrawal west, Sakrawal east, Miranpura, Mubarakpur and Chhajjapur and the number of members of the Board was raised to 20. Hayatganj, Kasba, Miraupura and Chhajjapur returned three members each and Musha, Sakrawal west, Sakrawal east and Mubarakpur, 2 members each. For the municipal election of 1953 Tanda had a joint electorate with one seat for a member of the Scheduled Castes. The president of the Board is elected by the members.

Finances—During 1956-57, the total receipts of the Board including the opening balance of Rs 53,769, amounted to Rs 3,15,021 and the total expenditure was Rs 2,36,321, leaving a closing balance of Rs 78,700. Relevant details from the annual report of the Board for 1956-57 are given below:

Income (main items)	Rs
Tolls	1,20,055
Tax on vehicles	1,290
Rent of lands, houses, serais, etc.	5,520
Conservancy receipts	8,187
Other items	1,11,200
Total income, excluding opening balance	2,46,252
Loan from government	15,000
Total receipts, excluding opening balance	2,61,252
Total receipts, including opening balance	3,15,021
Expenditure (main heads)	
General administration	6,355
Collection of tolls on roads and ferries	17,081
Lighting	5,902
Water-supply	2,351
Drainage	6,930
Conservancy	43,738
Public works	62,160
Education	68,878
Repayment of loans	2,778
Other items	20,148
Total disbursement	2,36,321
Actual balance	78,700
Grand total	3,15,021

Street Lighting—The streets are lit by 235 kerosene oil lamps which are attended to by 5 lamplighters. The important places in the town are illuminated by 3 gas lamps, the responsibility of a contractor.

Education—Compulsory junior basic education for boys was introduced throughout the municipality and for girls only in 3 wards in 1947. The Board maintained 10 junior basic schools for boys and 2 for girls in 1956-57.

Medical and Public Health—During 1956-57, the Board's expenditure on Medical and Public Health was Rs 5,488. The Board also extends financial aid to one hospital for men and one for women.

Cantonment Board

The Faizabad Cantonment Board came into existence in 1856 primarily for the armed forces. It is governed by the Cantonments Act (1924). It has an area of 5,928 acres and a population of 5,916, according to the census of 1951. The Board comprises 8 members (4 being elected and 4 nominated). Among the nominated members are the health officer and a representative each of the district magistrate and the garrison engineer. The station commander is the ex-officio president of the Board. In 1956-57, the income of the Board was Rs 82,863 and its expenditure Rs 1,21,268.

District Board

The rural area of the district is administered by a District Board which came into existence in 1884 under Act XIV of 1883. It appears that before this there was a district committee in the district and local boards in each tahsil. These were abolished when the District Board came into existence. It then consisted of 17 members of whom 5 were officials and 12 were elected. The deputy commissioner of Faizabad was the ex-officio chairman of the Board and four sub-divisional magistrates were also ex-officio members. The elected members were chosen from the local boards in each tahsil. Under the U. P. District Board Act (Act X of 1922), the number of members was raised to 40 of which 36 had to be elected (27 from the general constituency and 9 from the reserved constituency for Muslims). Of the 4 nominated members, one was from the Muslim Education Committee, one was a representative of the educational institutions of the district, one was a woman member to represent women and the fourth represented the Scheduled Castes of the rural areas. The chairman of the

Board was elected by the members. The constitution of the Board was further changed in 1948 and the strength of the members was raised to 59 of whom 54 were elected and 5 nominated, the former included 6 Muslims and 14 members of the Scheduled Castes. Another notable change was the introduction in that year of the direct election of the president of the Board by the electorate. Since 1958, the affairs of the District Board are being managed by the *Antarim Zila Parishad* with the deputy commissioner of Faizabad as president and the ex-president of the former District Board as vice-president. The duties and powers of the District Board (*Antarim Zila Parishad*) are very wide. It has to maintain roads, bridges, hospitals, schools, etc., and looks after the public health in the rural areas.

Finances.—The largest source of income of the Board was the local rate which was fixed at 9.375 per cent of the annual value of an estate or 18.75 per cent of the land revenue. With the abolition of zamindari, the local rate has been abolished and government compensates the Board for its loss by granting an amount equal to what it would have received by way of the local rate. The only direct tax the Board is empowered to levy is that on circumstance and property. The statement below gives broadly the income and expenditure of the District Board in 1956-57:

Income (main items)	Rs
Government grants in lieu of local rate	12,83,836
Tax on circumstance and property	39,246
Education	1,70,898
Other items	25,346
Total ordinary income	15,19,326
Total opening balance	4,74,580
Total income including opening balance	19,93,906
Expenditure (main heads)	
General administration and collection charges	63,435
Pounds	29,674
Education	12,20,863
Medical	66,845
Public health	33,583
Veterinary	12,708
Public works	1,39,533
Other heads	80,579
Total	16,47,220
Total extraordinary and debt	2,407
Total ordinary expenditure	16,49,627
Closing balance	3,44,279
Grand total	19,93,906

Education—Junior basic education and education up to the junior high school stage are the responsibility of the Board. All matters connected with education are controlled by the education committee, all disciplinary powers over the staff being vested in the secretary of the Board or in its president, depending on the salary limits of the employees. In the case of the education department of the Board, these powers are exercisable by the superintendent and the assistant superintendent of education on behalf of the secretary. The deputy and sub-deputy inspector of schools of the Education Department of the State assist the Board in this respect. The total number of junior basic schools was 515 for boys and 32 for girls. There were also 48 junior high schools for boys and 3 for girls. The Board also gives grants-in-aid to 5 junior high schools and 31 junior basic schools. The number of scholars on roll on March 31, 1957, was 56,899 for all the junior basic and junior high schools. The strength of the teaching staff was 1,604 junior basic and junior high school teachers for boys' schools and 57 for girls' schools.

Medical and Public Health—A district medical officer of health who belongs to the State (and is under the control of the director, Medical and Health Services) is in charge of the public health activities and vaccination in rural areas. The Board is required to pay only for the sanitary inspectors, assistant superintendent of vaccination and the vaccinators. There is one sanitary inspector in each of the four tahsils.

The Board maintains 7 allopathic dispensaries one each located at Tanda, Akbarpur, Bikapur, Haiderganj, Shahganj, Jalalpur and Makrahi besides 5 *Ayurvedic* and 2 *Unani* dispensaries. It also maintains 3 veterinary dispensaries, one each located in Bikapur, Akbarpur and Tanda.

Town Areas

There were several towns in the district which were administered under Act XX of 1856. In June, 1882, it was applied to the town of Akbarpur and in the following March to Gosainganj. In February, 1884, Baskhari and Kichhauchha were brought under the Act and in July, 1885, Bhadarsa followed and then Jalalpur and Nagpur in August of the same year. The last town to be so constituted was Darshannagar to which the provisions of the Act were extended in April, 1902. Raunahi and Balrampur were also administered under the Act for a short period but were excluded after a few years, the former in 1900 and the latter a year later. At present there are four Town Areas in the dis-

trict, those of Akbarpur, Jalalpur, Gosainganj and Bhadarsa. These Town Areas were created under Act II of 1914, in order to make provision for sanitation, street lighting, drainage, roads, etc., in the town. This Act applied to those towns which were not big enough to be governed by the Municipalities Act and yet had a non-agricultural population big enough to make it necessary to provide for such services. The Act has since been amended many times, the present constitution of the Town Areas being that they have a chairman, directly elected by the whole electorate and a number of members, ranging from 9 to 15, according to the population, who are elected for a term of 4 years from a joint electorate with special provisions for the cooption of 2 members (if none is elected) to represent the Scheduled Castes and women as well as to represent other special interests. The Town Area Committees are empowered to levy certain taxes: such as a tax on houses, a tax on circumstance and property, a tax on agricultural land situated within the limits of the Town Area, etc. The other sources of income are sale of manure and the rents of *nazul* lands where these exist and are entrusted to the management of the Town Area.

Akbarpur The Town Area of Akbarpur had a population of 8,206. in 1951. The Town Area Committee consists of 11 members and one chairman. In 1956-57 its total income including the opening balance of Rs 11,985 was Rs 16,153, of which Rs 3,934 was accounted for by the tax on circumstance and property. The Town Area spent Rs 3,310 on conservancy and lighting and the total expenditure was Rs 5,903. Street lighting by electric lamps was introduced only in the town section on April 11, 1958.

Jalalpur The Town Area had a population of 9,001 in 1951. The total income in 1956-57 was Rs 2,428 and the main sources of income were tax on circumstance and property and money obtained from the sale of manure. The total expenditure was Rs 3,506, of which Rs 2,709 were spent on street lighting and conservancy services.

Gosainganj—The Town Area had a population of 3,813 in 1951. The total income in 1956-57 was Rs 7,273 and the main sources of income were tax on circumstance and property and money obtained from the sale of manure. The total expenditure was Rs 7,609, of which Rs 5,455 was spent on street lighting and conservancy services and Rs 1,000 on the maintenance of roads. The town is lighted by 50 electric lamps.

Bhadarsa—This is the smallest Town Area of the district and had a population of 3,980 in 1951. In 1956-57 the total income was Rs 393 and the main sources were tax on circumstance and property and sale of manure. The total expenditure was Rs 451 of which Rs 100 was spent on lighting and conservancy services.

Panchayats

Prior to the passing of the U.P. Panchayat Raj Act (Act XXVI of 1947), village *panchayats* were established under the Village Panchayat Act of 1920, but they were merely judicial bodies and were established for the trial of minor criminal and civil cases. With the achievement of independence, the benefits of local self-government have been extended to the villages under the Panchayat Raj Act of 1947. *Panchayats*, one each for a village or a group of villages, were established in the district on August 15, 1949. Another remarkable change was the separation of judicial from executive functions, the *Nyaya Panchayats* being entrusted with the former. The U.P. Zamindari Abolition and Land Reforms Act, 1950 (U.P. Act I of 1951) made certain important changes in the constitution of the *panchayats*. After the abolition of zamindari the management of immovable property in the villages was entrusted to the *gaon sabhas*. Another change was made in 1954 when each revenue village having a population of 250 or more was constituted into a *gaon sabha* of which every adult resident automatically became a member. Out of its members the *gaon sabha* elects an executive committee called the *Gaon Panchayat* which forms the lowest unit in the system of local self-government in the State. The total number of *Gaon Panchayats* and *Nyaya Panchayats* in the district is 1,845 and 220 respectively. Each *gaon sabha* has a *gaon* (village) fund which consists of the proceeds of the taxes levied by the *gaon sabha*, a grant by the State and the sale proceeds of the rubbish and manure of the village. The *pradhan* (chairman) of the *gaon sabha* is elected for a term of 5 years. There is a secretary for each *Nyaya Panchayat* who also looks after the work of all the *gaon sabhas* falling within its territorial jurisdiction. The *gaon sabhas* are entitled to levy taxes to meet their expenditure. The taxes assessed by the *panchayats* of the district from 1949-50 to October, 1958, were Rs 18,00.000, of which Rs 8,00,000 had been collected by the end of that period.

Nazul

The term *nazul* applies to lands or buildings which belong to government but are not the property of any particular department of the government

History—Ayodhya became crown property when Saadat Khan was appointed subedar of Avadh in the twenties of the 18th century and made it the seat of government. Faizabad also became crown property when Shuja-ud-daula enclosed the lands of eighteen villages in the outer fortifications of the town. With the decline of this early capital of the Nawabs the unoccupied lands were resettled with the zamindars and at the death of Bahu Begum all that remained of *nazul* comprised Ayodhya, Faizabad and the Jamthara Manjha. The old *nazul* office continued functioning after the annexation and the only important change was that of imposing annual rents instead of taking initial dues on lands newly occupied or reoccupied for building purposes. At the summary Settlements little attention was paid to *nazul* property, and portions were settled with persons who had been merely farmers; but during the first regular Settlement, Faizabad and Ayodhya were demarcated into two *mauzas*, the cantonment being separately defined, and the villages outside the town and the cantonment being excluded from the town *nazul* area. Numerous suits were instituted in respect of *nazul* property during this Settlement but no complete registers of such property were prepared for a long time, in spite of orders passed in 1869 and 1870. The need for such registers was emphasised when a number of alienations of *nazul* land were made from time to time and also because of the absence of complete revenue records. The villages of Ramkot and Bagh Bijeshwar had been formally decreed to be government property and, with Jamthara Manjha, had been assessed to revenue, only the surplus profits being retained as *nazul* receipts. But this was not so in Faizabad and Ayodhya and consequently the Settlement records of these villages were not prepared in full, although they contained very complex tenures, including about a hundred specific holdings in under-proprietary rights and more than a dozen *muafis*. The result was an almost endless series of suits and decrees. Confusion also existed because the powers of the various authorities concerned were not defined. Both municipal and *nazul* work from 1859 to 1875 was in the hands of a committee, which at first was called the 'Local Fund Committee', and afterwards, for one purpose, the 'Municipal Committee' and for another the 'Local Agency'. The accounts were not maintained separately and even the settlement officers and other officers referred to the Municipal Board as if it were the owner of the *nazul* property. Although this anomalous position was recognised in 1873, the separation was not carried out till April, 1875. The municipal authority attempted to obtain control of the *nazul* property in

1878, 1882 and again in 1886 but without success. However, in 1900, as a final settlement of its claims, the Board was given the management of two cart *paraos* and of shops in Serai, Katra Terhi Bazar and Miyanganj, as well as a permanent annual contribution of one-third of the net *nazul* income. The irregularities that prevailed in regard to nazul management came to light during the Settlement of 1893-99: 553 bighas of cultivated land were held free of rent without any right, trespasses of house property occurred, tenures were wrongly recorded and the administration was generally lax. In consequence a report and the *nazul* rules of 1899 were issued resulting in a reorganisation of the staff; a detailed survey as well as the preparation of a record-of-rights was also undertaken which were not completed till April, 1905, and pertained to 2,136 acres of land in Faizabad and 755 acres in Ayodhya, including 1,988 and 723 acres of *nazul* land respectively. The real nature of the tenure, particularly of rights in house sites, had been obscured because of the want of proper records and the pressure of claimants without title. It, therefore, became necessary to indicate the government ownership of all lands other than those decreed or disposed of and at the same time to safeguard the interests of such house owners who had long occupied the property rent-free. Therefore the following conditions were laid down in the final settlement pertaining to old house sites: that the land would escheat if the occupier died heirless or when the building fell down and was not repaired or rebuilt within three years by the occupier or his assigns, that no rent need be paid and that the transfer of the right of occupation, but not of the right in land, would be legal. Consequently an entry was made in respect of 9,320 house plots in the two towns. A considerable number of plots were also held on rent, most of them being on regular leases obtained from the *nazul* office. In 1899, before the new rules came into force, the income from *nazul* was Rs 29,097, nearly six-sevenths of which (Rs 24,019) was derived from *nazul* property within the municipal area which 5 years later produced Rs 31,537, the rest having been taken over either by the Board of Revenue or by the municipalities or by the district of Gonda. Of this sum, Rs 4,160 came from houses and buildings, Rs 21,342 from lands, Rs 1,588 from gardens and the remainder from miscellaneous items.* The following are the figures of income and expenditure pertaining to *nazul* from 1955-56 to 1958-59:

* Nevill, H. R.: *Fyzabad : A Gazetteer*, (1905), pp. 139-141.

	Income (Rs)	Expenditure (Rs)
1955-56	66,866	41,448
1956-57	93,256	41,804
1957-58	97,188	41,522
1958-59	1,00,684	43,683

There is considerable *nazul* property in Faizabad which includes the revenue villages of Faizabad and Ayodhya, Ramkot, Bagh Bijeshwar and that part of Jamthara Manjha which lies within the municipal limits as well as small portions of the Raiganj Bazar and Katra Yakut Khan and a few detached plots. All these lie within the boundaries of the municipality of Faizabad-cum-Ayodhya except part of Bagh Bijeshwar. Beyond these limits *nazul* lands under the same management (Municipal Board of Faizabad-cum-Ayodhya) include the old fort at Akbarpur and Raunahi, the income from the former being credited to the funds of the Town Area of Akbarpur since 1903. Moreover, the whole revenue village of Tanda is *nazul* land, the management and income being made over to the Municipal Board of Tanda. The rest of Jamthara Manjha, small plots in Sahzadpur, Ibrahimpur, Deoli and Darabganj, a grove in Aurangabad and the old fort at Bandipur (under the control of the Board of Revenue) were managed as *nazul* till October, 1900. Four alluvial villages in the Gonda district (on the north of the Ghaghra) were managed conjointly with the Faizabad *nazul* from 1872 to 1900 but were then handed back to the Gonda district.

The chief *nazul* buildings in Faizabad comprise the Reidganj Bazar, Tripaulia and Ekdara in the Chowk, serai Chowk and the vegetable market. Besides these, many other buildings, which were constructed through different agencies since the annexation, are administered through the *nazul* office. Four gardens, Guptar Park, Company Bagh, Gulab Bari in Faizabad and Victoria Park (renamed Tulsi Udyan) in Ayodhya were managed by the *nazul* office also, but since 1953 they have been transferred for their maintenance to the State Horticulture Department. The mosque of Hasan Raza Khan (known as the Chowk mosque) was previously included in *nazul* but is now under the management of the Shia Central Waqf Board, U. P., Lucknow.

The town of Tanda was made *nazul* about the year 1800 by Saadat Ali Khan who took bonds from the neighbouring zamindars and established an office for the management of such lands. Houses could be built or rebuilt and abandoned houses could be occupied under government sanction and only materials of houses but not the rights in land could be sold. These rights lapsed to the British Government at the annexation and although this change was resisted by several persons, government obtained in 1866 a decree for the whole town, excepting the bazar of Nawabganj which was built by the ancestors of one Lachhman Prasad and his brothers on the site of an old grove. The *nazul* property then consisted of 300 bighas of land and comprised the whole village of Tanda excepting a few plots of cultivated land recorded as the property of neighbouring zamindars. The demarcation was done afresh in 1903, when a complete survey was made. The same sort of confusion (due to overlapping of authority, etc.) that prevailed in Faizabad also occurred in Tanda in the early days and it was not till the Settlement of 1893-1899 that the fact of the whole village being *nazul* property was realised. The land entered in the old *nazul* registers had been placed under the management of the Municipal Board in 1875 and 1878, but only 14 bighas had been made over to it and it was not till December, 1900, that the entire property was transferred to the Board which was required to pay one-fourth of the receipts to the *nazul* office in Faizabad. In 1956-57 this *nazul* property consisted of 288·120 bighas of land.

The total receipts of the *nazul* office in Tanda in 1899 were Rs 287 but five years later they went up to Rs 1,224. In 1956-57, the total receipts amounted to Rs 2,384 and the expenditure to Rs 2,652.

Nazul property in the district is managed by the deputy commissioner, Faizabad, who is assisted by a deputy collector who is called the *nazul* officer. There is a separate establishment consisting of one *nazul* naib-tahsildar, one accountant and two *amins*.

CHAPTER XV

EDUCATION AND CULTURE

Historical Background

Ayodhya is one of the most ancient cities in this State. It has a long history of learning and culture and it was in the later Vedic period that the Vedic system of education spread to these parts. According to the *Praśna-Upanishad*, Hiranyanābha, a prince of Kosala (Ayodhya), who was a learned man, is said to have sought instruction from the rishi Sukeśin Bhāradvāja who himself belonged to a circle of six Brahmana students. When Sukeśin failed to answer the prince's questions, he and the prince approached the rishi Pippalāda for instruction concerning the highest Brahma. The rishi insisted on their staying with him for a whole year in penance, abstinence and faith and then revealed the truth to them.[1] Another notable figure of these times was the Kosala king Para Ātnāra Hiranyanābha.[2]

System of Education—The education in the later Vedic period was different from that of modern times. The structure of society being more homogeneous and economic considerations not being so pressing then, education was for the sake of education and not for earning a livelihood; it was imparted with the best of care, it was free of cost and was not controlled by the State.

Aim of Education—The development of character and not mere intellectualism, learning with piety and proficiency in the sacred love with its application in practice were the essential objects of education This education began in the home and every father acted as a teacher. At the same time the intellectual side of education was not neglected and there were regular teachers who taught students either at home or in *āśramas* (hermitages or abodes of ascetics).

Regular studentship generally began at the age of twelve with the *upanayan*, an initiation ceremony in which a student had to perform many religious rites. The teacher thereafter allowed him to pursue the studies of his choice. The period of such tutelage was twelve years but it could vary according to the need and liking of the pupil. A teacher possessed the highest

1 Mookerji, R. K.: *Ancient Indian Education*, p 132

2 *Ibid*, p. 148

moral and spiritual qualifications. He was bound to reveal everything to his pupil who had to live with him for at least a whole year and was, therefore, called a *Samvatsaravāsin*. This individual approach limited the number of pupils whom a teacher could admit and instruct by himself. Here the pupil had to lead a life of some austerity: getting up before sunrise, fetching water, tending the fire, saying his prayers at dawn and sunset and attending his master. Nevertheless the teacher did not use the pupil for his personal service and this particular way of life was only a fulfilment of the educational aim of those times and was in the interest of the student who would thus emerge not as a recluse but as a whole man and an ideal householder who could if he liked help to make perfect family, society and country.

Other Methods of Education—Instruction by wandering teachers (*charakas*) and through debating circles and learned conferences also had a place in diffusing learning.

In the *Rāmāyana* of Vālmiki, Ayodhya figures as a noted seat of learning it was known for its Vedic schools of the Taittirīyas, Kāṭhakas and Mānavas; among the Brahmanas of the city there was neither illiteracy nor inadequacy of knowledge. There was an association of *brahmachāris* (Mekhalinām-Mahā-saṅgha) who approached the king with their grievances and views on public questions. Students were also residents of *āvasthas* (which were like licensed lodging houses recognized by modern universities) and of *āśramas* which were suburban retreats to which citizens flocked to listen to the learned discourses and discussions of the *lokāyatas* (materialist philosophers). In Ayodhya there were also Paurānic schools of *Sūtas* and *Māgadhas* (bards and chroniclers). There were educational institutions conducted by private enterprise which offered lectures and lessons to various bodies of students including kings' officers, artists, craftsmen and merchants.[1] The city also had ladies' clubs (vadhū-saṅghas) and dramatic societies (nāṭaka-saṅghas).[2]

Aśvaghosha (1st-2nd century A.D.), Maitreyanātha (c 270-350 A.D.), Asanga (c 310-390 A.D.), Srīlābha and Vasubandhu (both c 5th century A.D.) were the more celebrated Buddhist philosophers and authors known to have been associated with this district and it seems that Ayodhya and Saket were for a time important

[1] Mookerji, R. K. : *Ancient Indian Education*, p. 343

[2] Majumdar, R. C. : *The History and Culture of the Indian People*, Vol. II. p. 590

centres of Buddhist learning. Some references to Buddhist education have also been made by the Chinese traveller Hiuen Tsang who visited in the 7th century A. D. a place identified by many as Ayodhya, where there were a hundred monasteries and more than three thousand brethren of both the vehicles (Hīnayāna and Mahāyāna).

Thus down to the seventh or eighth century A. D. there were two systems of education, the Vedic and the Buddhist, details of which are not locally available now; but this much is known that according to the Buddhist system education was imparted in the *vihār* (monastery) which was organised as a self-sufficient unit where the monks lived a collective life in the spirit of brotherhood under a common discipline.

Before the beginning of the mediaeval period the system of imparting education through *pāṭhshālās* had come into being. These institutions were attached either to the temple or to the house of a teacher. Girls could also receive education. Probably education in general had to have recourse to local dialects also, then developing rapidly, as the Sanskrit language had become confined mostly to the learned. The subjects taught were philosophy, logic, literature, astronomy, medicine, mathematics,

Although the Muslims brought their own system of education into the country, the old system continued to function. In India, in mediaeval times education was more or less the function of religious teachers. This was particularly so in the case of the Muslims with whom the education of the child started with the *Quran* in a school called the *maktab* or at the residence of the teacher. It is, therefore, not surprising that most of the *maktabs* were attached to mosques, the teacher being supported by alms from the public or grants from the government. The education thus imparted was more or less religious though subjects like arithmetic, theology and literature were also taught. Details regarding this system are not available but it is certain that education on the Islamic pattern was imparted in Ayodhya and Faizabad; the account of men of letters (given at the end of this chapter) also indicates that facilities for education in Persian, Arabic and later in Urdu were available. Though the rulers gave patronage to learned men, there was no State educational system as we know it now. Rich people and landlords considered it an act of piety to build and endow mosques and *maktabs* or *pathshalas* attached to temples, according to their faith. It

was with Sir Charles Wood's Despatch of 1854 that a system of *tahsili* schools, from the primary to the secondary stage, was started in Agra and Avadh. The system of anglo-vernacular education now came into being and government grants were sanctioned and scholarships awarded to encourage education through the medium of English. Though this weakened the progress of Sanskrit, Persian and Arabic studies, it proved a unifying factor.

Village schools managed by local committees were started in 1867. In 1872 there were only 102 schools of all kinds in addition to some private *maktabs*. In 1884 the Local Boards came into existence and the control and management of primary schools and of those in receipt of grants-in-aid were transferred to these bodies. Schools were few and attendance was meagre, though scholars had to pay no fees. The number of primary schools rose to 107 with 5,273 scholars in 1897, nevertheless till the end of the 19th century the district remained backward in primary education. However, in the succeeding years there was rapid progress and in 1904 the number of primary schools rose to 192 with 10,066 scholars on roll. Simultaneously the number of aided schools also increased. In 1898 there were only 39 aided schools of this kind but in 1902 their number rose to 70 and in 1904 to 97. The table below gives the number of institutions with the number of scholars therein, yearly from 1902-03 to 1931-32.

SCHOOLS AND SCHOLARS

Year	Total			Secondary Education			Primary Education		
	Number of schools	Scholars		Number of schools	Scholars		Number of schools	Scholars	
		Boys	Girls		Boys	Girls		Boys	Girls
1	2	3	4	5	6	7	8	9	10
1902-03	176	10,824	539	9	1,179	60	167	9,645	479
1903-04	202	11,112	424	10	1,393	77	192	9,719	347
1904-05	202	11,167	273	8	1,364	59	194	9,803	214
1905-06	231	10,695	314	10	1,305	57	221	9,390	257
1906-07	253	11,689	310	10	949	13	243	10,740	297
1907-08	253	12,242	389	10	1,315	54	243	10,927	335
1908-09	233	13,232	410	10	1,557	74	223	11,675	336
1909-10	235	14,132	446	10	1,836	55	225	12,296	391
1910-11	231	12,970	443	10	1,589	62	221	11,381	381
1911-12	230	13,810	480	10	1,672	69	220	12,138	411
1912-13	240	13,525	438	7	783	..	233	12,742	438
1913-14	253	14,123	578	8	800	41	245	13,323	537
1914-15	269	15,046	628	7	926	..	262	14,120	628
1915-16	250	15,084	656	9	659	73	241	14,425	583
1916-17	236	14,860	651	10	553	109	226	14,307	542
1917-18	249	15,265	704	10	613	187	239	14,652	517

1918-19	271	19,344	852	11	685	192	260	18,659	660
1919-20	303	19,916	564	9	739	61	294	19,177	503
1920-21	352	20,048	716	11	848	76	341	19,200	640
1921-22	374	19,844	1,034	11	949	76	363	18,895	958
1922-23	435	23,006	1,367	18	1,807	168	417	21,199	1,199
1923-24	455	23,281	1,282	28	1,856	172	427	21,425	1,110
1924-25	414	23,024	1,552	18	1,917	172	396	21,107	1,380
1925-26	416	24,303	1,548	20	1,979	205	396	22,324	1,343
1926-27	437	25,152	2,115	20	1,277	204	417	23,875	1,911
1927-28	447	27,451	2,078	20	2,604	185	427	24,847	1,893
1928-29	429	23,911	2,318	14	1,204	274	415	22,707	2,044
1929-30	464	28,361	2,591	21	2,810	310	443	25,551	2,281
1930-31	469	26,288	2,513	22	2,981	337	447	23,307	2,176
1931-32	472	27,922	2,655	22	3,160	349	450	24,762	2,306

N. B.—For later figures Table No. 9 of the appendix may be consulted.

Growth Of Literacy

Some idea of the progress of education in the district can be had from the statistics of literacy compiled at the successive enumerations of the population. These were first obtained at the census of 1881 when it was found that 3·9 per cent of the males and 0·07 per cent of the females were able to read and write, a low proportion indeed but worse results were found in some of the other districts of Avadh. In 1891 a marked improvement was observed as the number of literate men had risen to 4·9 per cent and the number of literate women to 0·12 per cent.

At the next census (of 1901) the progress was even more marked, there being 6·27 per cent men and 0·17 per cent women literates which was in excess of the general average of the province. A little progress had been made in the number of literates in English also, which was 37 per 10,000 for males and 3 for females (for Hindus it was 19 for males and zero for females, for Muslims it was 54 for males and one for females). A possible explanation is that the Hindu population was predominantly rural and that of the Muslims was more or less confined to the urban areas. Considering the spread of education from 1881 to 1901, progress was slow but steady. The total number of literates in 1901 was 38,840 males and 1,099 females. Literacy in Hindi alone claimed 26,618 males and 575 females, whereas the literates in Urdu were 6,918 males and 200 females. Literates in English were 2,319 males and 168 females only.

The returns for 1911 show that the total number of literates of all ages (males and females) was 28 per thousand (53 per thousand for males and 3 per thousand for females).

In 1921 the number of literates for all age groups was returned as 31,778 for males (4·2 per cent) and 1,634 for females (0·2 per cent).

In 1931 the percentage of literacy for males increased to 7·2 per cent and that for females to 0·6 per cent.

In 1951 these percentages went up to 15·4 for males and 2·1 for females. The table below gives the number of persons educated up to various standards as reported in the census of 1951.

EDUCATIONAL STANDARDS ATTAINED

Educational Standard	Total	Males	Females
Middle school	7,833	7,229	604
Matriculation or equivalent ..	3,690	3,450	240
Intermediate	710	633	77
Degrees and Diplomas :			
Graduate in Arts and Science ..	580	537	43
Post-graduate in Arts and Science	132	122	10
Teaching	272	264	8
Engineering	16	16	..
Agriculture	5	5	..
Veterinary Science	..	..	..
Commerce	1	1	..
Law	55	55	..
Medicine	27	26	1
Others	794	752	42
TOTAL	14,115	13,090	1,025

In addition to 14,115 persons who had attained different educational standards, 1,16,817 persons (1,02,470 males and 14,347 females) were literate but this number does not include semi-literates. The table gives an indication of the type of education the people of this place were able to receive. Those desirous of pursuing technical education had to go to the universities outside the district as no arrangement for such studies existed here. The table also shows that very little encouragement was given to the education of girls and women particularly in vocational subjects, because it was not possible for girls to attend institutions at a distance from their homes and also because the social outlook of the times did not encourage girls being educated.

General Education

Education went on gaining ground till by 1957 the number of institutions of all kinds rose to 698. Of these 648 were for boys and 50 for girls. Of the former, 12 were higher secondary schools up to class XII, 10 up to class X, 71 junior high schools and 555 junior basic schools. Of the 50 girls' schools, one was a higher secondary school up to class XII, one was up to class X, 10 were junior high schools and 38 were junior basic schools.

The number of scholars on roll in these institutions as on March 31, 1957, is shown in the tables below:

INSTITUTIONS FOR BOYS

	Number of Institutions	Number of scholars	
		Boys	Girls
Higher secondary schools up to class XII	12	7,586	51
Higher secondary schools up to class X	10	2,176	12
Junior high schools or senior basic schools .. .	71	8,999	101
Junior basic schools	555	50,034	3,951

INSTITUTIONS FOR GIRLS

	Number of Institutions	Number of scholars	
		Boys	Girls
Higher secondary schools up to class XII		..	405
Higher secondary schools up to class X		..	155
Junior high schools or senior basic schools	10	254	1,544
Junior basic schools	38	161	2,186

Thus during the session 1956-57, in the first year of the Second Plan period, there were 593 junior basic schools with a strength of 56,332 students. The proposal of opening 12 schools (10 for boys and 2 for girls) every year during the Second Plan period was implemented by opening 39 more schools by the end of the session 1958-59.

In the present times education starts with the pre-junior basic or the nursery stage and ends with the university or with vocational training. The system and pattern of education for the whole State is as follows:

Pre-Junior Basic Stage

Education in this stage concerns the child up to the age of 6 years, but there is no school in this district for this stage.

Basic Education

The scheme of basic education owes its inception to Gandhiji who believed that education meant 'an all-round drawing out of the best in child and man—body, mind and spirit' and he enunciated the four fundamentals for this form of education, free and compulsory education for seven years to be provided by the State, the mother-tongue to be the medium of instruction, the process of education to centre around some useful craft enabling the child to earn something from the moment his training begins and every school to be self-supporting. With the chief modification that the course of studies should be of eight years' duration comprising the junior stage (from classes I to V) and the senior stage (from classes VI to VIII), the scheme came to be known as the Wardha Scheme in 1938 and was adopted in the district of Faizabad in 1941.

The senior basic or the junior high school group (formerly known as the vernacular middle classes) starts with class VI and goes up to class VIII and is for the age group 11-14. Previously a uniform examination for the whole State was held at the end of this stage but now it has been made equivalent to the examination of class VIII in other secondary school stage institutions. A student passing either examination is entitled to admission in class IX in a higher secondary school. During both these stages education is the responsibility of the local bodies.

Municipal Board Faizabad-cum-Ayodhya—Each of the two Municipal Boards of Faizabad-cum-Ayodhya and Tanda has two superintendents of education, a man and a woman, to supervise schools for boys and girls respectively. In the municipality of

Faizabad-cum-Ayodhya there were, for junior basic education 30 schools for boys and 4 for girls (including an aided one) with 3,709 and 485 scholars on roll respectively in 1956-57. The Board also maintained 3 junior high schools for boys and 2 for girls with 322 and 341 scholars on roll respectively in the year 1956-57. There were five other institutions receiving grants-in-aid from the Board. The total expenditure on education (including these grants) for the year 1956-57 was Rs 1,83,081. Compulsory education was started in this municipality from 1948.

Municipal Board Tanda—Under the junior basic scheme of education in Tanda, there were 10 schools for boys and 2 for girls (excluding one aided by the Board). These institutions had 1,533 and 384 students respectively in 1956-57. Compulsory education for boys was introduced in 1947 throughout the municipality but for girls it could be introduced only in three wards, Miranpur, Hayatganj and Mubarakpur. The total expenditure in 1956-57 was Rs 68,878.

District Board—The area under the District Board (now called the *Antarim Zila Parishad*) is divided into eight circles for the purpose of the control and management of schools. In 1956-57 it maintained 488 junior basic schools for boys and gave aid to 27 such other schools, the enrolment in these 515 institutions being 48,743. In 1956-57 it also maintained 32 junior basic schools for girls with 1,478 pupils. All these institutions have adopted the basic pattern of education. The Board also maintained 48 senior basic schools for boys and 3 for girls with an enrolment of 6,617 and 31 respectively.

Three junior high schools (one each at Jafarganj, Bewana and Rani Bazar) and one for girls in Akbarpur were opened during the Second Plan period.

A non-recurring grant of Rs 1,000 per school was given to the Board under the Second Five Year Plan for the improvement of the buildings of 18 junior basic schools in 1956-57 and for 22 schools in 1957-58.

Of the senior basic institutions in the district, 45 offer agriculture as a compulsory craft under the reorientation scheme of education. These institutions have been provided with pieces of land totalling 386·10 acres for practical farming. The number of senior basic institutions for girls is inadequate and the enrolment is poor.

A deputy inspector of schools and eight sub-deputy inspectors inspect these schools periodically, to see that the requisite standard of tuition and discipline is maintained. The district inspector of schools is in over-all charge of the schools up to the higher secondary (intermediate) stage. The Board has provision for the appointment of a superintendent and assistant superintendents corresponding to the deputy inspectors and sub-deputy inspectors of schools respectively but so far these officers have not been appointed and their functions are being discharged temporarily by the deputy and sub-deputy inspectors of schools.

As a step towards free and compulsory education for all boys and girls up to a certain stage, government has agreed to levy no tuition fees in any class up to standard VI. No difficulty arises in government institutions, but in the case of non-government institutions the schools are compensated by government for loss of fees by an equivalent grant based on a standard rate of fees prescribed by the State Government.

Secondary Education

Secondary education has undergone many changes within the last forty years. The old zillah schools were government schools leading to a university examination. With the establishment of the Board of High School and Intermediate Education, the High School Examination was held at the stage of class X and the Intermediate Examination at the stage of class XII. The old high schools started with class III but with the recent reorganization, classes III to V have been transferred to the junior basic schools and the present higher secondary schools start with class VI. Thus secondary education covers the stages beyond the junior basic up to the pre-university stage, but the term 'higher secondary school' is given to all institutions beyond the junior high school stage. These institutions are of two kinds, those leading to the High School Examination and those leading up to class XII or the Intermediate Examination, both starting with class VI at the junior high school stage.

In 1956-57 the district had 24 secondary institutions of which 22 were for boys and 2 for girls. The former included 12 institutions up to class XII with 7,637 students and 10 institutions teaching up to class X with 2,188 students on roll. For girls there is one institution leading up to class X with 155 girls on roll and one leading up to class XII with 405 girls on roll.

Some of these institutions are quite old, the Government Higher Secondary School was established over a century ago in

1859. Intermediate classes were added to it but did not prosper and were discontinued in 1904. The school continued as a high school until 1921 when it was raised to the intermediate status again under the general reorganization of secondary schools and the establishment of the Board of High School and Intermediate Education.

The Forbes Higher Secondary School was started in 1886 as a lower primary school and was named after the then commissioner of the Division. It was raised to a middle school and in 1916 was converted into a high school. Another school, the Hindu High School, was started in 1912 and when a sum of Rs 40,000 was given to the institution it was renamed the Manohar Lal Moti Lal Higher Secondary School after the donor and in July, 1946, was raised to the status of an intermediate college. The Hobart Trilok Nath Higher Secondary School was started in Tanda in July, 1925, as a middle school. In the beginning it had a wing for technical training which was closed in 1926. It was raised to a high school in 1931 and to an intermediate college in 1946. The Sri Ananta Higher Secondary School, Khapra Dih (tahsil Bikapur), was founded in 1912 by Srimati Ram Kumari in memory of her husband, a talukdar of Khapra Dih. The school was recognized in 1918 as an anglo-vernacular middle school and in 1934 was raised to the higher secondary stage. The Bisheshwar Nath Higher Secondary School, Akbarpur, was established in 1914 and named after the donor who gave Rs 30,000 in cash and property worth the same amount to the institution. It was raised to a high school in 1927 and to class XII in 1948.

Some of the higher secondary institutions are of very recent growth. In 1947 the late Acharya Narendra Dev laid the foundation stone in Jalalpur of a higher secondary school named after him. The Rural Development Higher Secondary School, Sachitaganj, which was founded in 1937, started as a Hindustani middle school and was upgraded to the higher secondary stage, to class X in 1951 and to class XII in 1953.

Three higher secondary schools in the district offer a craft each as a special subject; one in Akbarpur offers woodcraft, tailoring is taught in the Jalalpur school and spinning and weaving in the school in Tanda. The rest of the higher secondary institutions in the district impart education in one or more groups of arts, science, commerce or agriculture as laid down in the prospectus of the Board of High School and Intermediate Education, U. P.

The number of students in intermediate colleges (or higher secondary schools teaching up to class XII) was 2,291 in 1957. Of these the majority belonged to institutions in the towns of Faizabad and Tanda and the number of those attending similar institutions in the rural area was small (959) as many of the schools in the rural area are comparatively new and not well equipped. As for girls' schools, there is one high school with an enrolment of 155 and a government intermediate college with an enrolment of 405 in the town of Faizabad.

Higher Education

There is only one institution for higher education in the district, the Saket Mahavidyalaya, which was started on July 25, 1951. In 1957, when a lakh of rupees was donated to it, it was named the Kamta Prasad Sundar Lal Saket Mahavidyalaya, after the donor. It has only degree classes and is affiliated to the Gorakhpur University with recognition in arts subjects. The number of scholars in 1959 was 412.

Professional and Technical Education

Teachers' Training College—The district has had a government normal school for boys since 1917 which trained students for the Hindustani Teachers' Certificate examination till 1947 but it was raised to the junior training college standard in 1948. The period of training covers two years. It draws students from about twenty districts of the State. It trained 869 pupil-teachers in the nine years ending 1958-59, an average of 96 students per year. There is a government normal school for girls also. It had fifty students in 1956-57. Both these institutions train teachers to teach up to class VIII.

The district has no technical institute. Training in general engineering has, however, been introduced in classes IX to XII of the Government Higher Secondary School, Faizabad. This school has now been converted into a multi-purpose school under the Second Five Year Plan. Multi-purpose schools offer diversified courses in different technical subjects.

There is only one private school for teaching music and dancing in Faizabad town, but there is no recognized institution which imparts training in these subjects.

Oriental Education

Sanskrit—Ayodhya has long been the seat of Sanskrit scholarship and has enjoyed the reputation of being a centre

where Sanskrit is taught according to the orthodox method. There are twenty-seven Sanskrit *pathshalas* here which in 1956-57 had an enrolment of 1,842, the students hailing from all parts of the State. The large number of temples and other charitable organizations also help in the maintenance of poor students who can usually depend on getting free meals in the temples. A brief account of the more important of the Sanskrit institutions is given below.

The oldest institution is the Brahmana Vedic Adarsh Mahavidyalaya, Saryubagh, Ayodhya. It is said that it was founded in 1869 A. D. by the late Guru Charan Lal Upadhyaya at the behest of Swami Dayanand Saraswati, the founder of the Arya Samaj. It had provision for the teaching of the Vedas, Vedangas, *vyakarana* (grammar) and *darshan* (philosophy). It had about 300 students on roll and separate teachers for each subject. Formerly the institution was maintained by the income of six villages which the founder had donated during his life time. It has its own building valued at about a lakh of rupees. After the death of the founder the income from his zamindari ceased and the Mahavidyalaya has now to depend upon public support and grants from the State Government. It is still classed as a model Sanskrit *pathshala*, preparing students for the examinations of the Sanskrit University, Varanasi, up to the highest standard, (Acharya).

The S i Raj Gopal Sanskrit Mahavidyalaya was established in 1882 by Sri Gopal Das. Initially the Vedas and *vyakarana* were the only two subjects taught here but later other subjects such as *jyotish* (astronomy and astrology), Sanskrit literature, Hindi and history were added. It had a long line of distinguished scholars as teachers, such as Nakchhed Ram (Umapati Sharma), Madhawacharya, Indra Dutt, Gopal Shastri and Rudra Prasad Awasthi. It is recognized for the examinations of the Sanskrit University up to the Acharya stage in *vyakarana*, *jyotish*, *nyaya* (logic), *vedanta* and Sanskrit literature (Vedic and classical).

The Nishulka Gurukul Mahavidyalaya was founded in 1925 in Deoria by Swami Tyaganand but was later moved to Ayodhya. The institution is run on the lines of a *gurukul*, (the abode of a guru) the students living with the guru and following a rigid discipline for a period of 12 years. It prepares boys for the various examinations of the Sanskrit University as well as for other examinations. The teaching is free and students from all parts

of the country come here as much for Sanskrit learning as for leading a religious life.

Persian and Arabic—Persian and Arabic were brought to the district by the Muslims but until Faizabad became the capital of the Nawabs not much impetus was given to the teaching of these languages, but there are no records to show which institutions taught them and it can only be presumed that there must have been some good institutions probably attached to the mosques where Muslim children were given religious education as well as education in Persian which was then the court language. There were 29 *maktabs* with an enrolment of 1,724 students in 1956-57. Most of these institutions are small units having only a few students. Only three are worthy of note: the Wasika School in Faizabad town and the Qanz-ul-ulum and the Manzar-e-Haq in Tanda. The Wasika School, as its name implies, is maintained out of the proceeds of the funds left as a *wasika* by Bahu Begum. The Qanz-ul-ulum was established in 1911 (by Haji Muhammad Saheb) in the Chhajjapur locality of Tanda town and was shifted in 1919 to its new buildings in *mohalla* Hayatganj. These two institutions prepare students for the examinations of Maulvi, Alim and Fazil in Arabic and Munshi and Kamil in Persian. The examinations are held by the registrar of Departmental Examinations, U. P., Allahabad. The Manzar-e-Haq was also started in 1911 by Sunni Muslims in Tanda town. It prepares students for studies from classes I to V, the final examination being conducted by the inspector of Mohammadan Schools.

Education for Adults and Handicapped

There are no institutions for the education of the handicapped or for adults. In the case of the latter some education is imparted in the villages by the Planning Department.

Physical Education

The Saket Vyayamshala, Faizabad, imparts training in indigenous forms of athletic exercises, wrestling, etc. All the secondary educational institutions provide training in physical education and games such as hockey, football and volley-ball. Annual sports meets are held under the auspices of the Prantiya Rakshak Dal, the District Sports Association and the district inspector of schools. During 1956-58 the government gave Rs 6,000 for the purchase of land for playgrounds to two institutions: in 1956-57 it gave a non-recurring grant of Rs 1,500 to the Arya

Kanya Higher Secondary School in Tanda and in 1957-58 Rs 4,500 to the Shyam Sundar Saraswati Vidyalaya Higher Secondary School, Faizabad.

Cultural and Literary Societies

There are no cultural societies but there are two literary bodies, the Akhil Bharatiya Pandit Parishad, Ayodhya, which is registered and is of over 30 years' standing. It endeavours to encourage the study of Sanskrit and Hindi and holds examinations in Sanskrit (Prathama, Madhyama and Uttama) and in Hindi (Pravesbika, Alankar, Sahitya Shastri, Prabhakar and Shiromani). There is a similar body, the Akhil Bharatiya Vidvat Parishad, Ayodhya, which also conducts examinations in Sanskrit (Prathma, Madhyama, Shastri and Acharya) and in Hindi (Vijna, Visharad, Alankar, Shastri and Ratna).

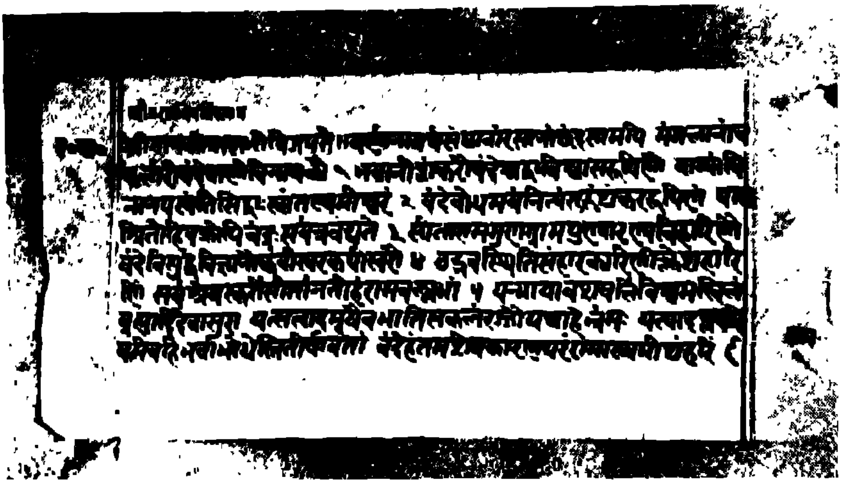
The examinations conducted by both these bodies are not recognized by government.

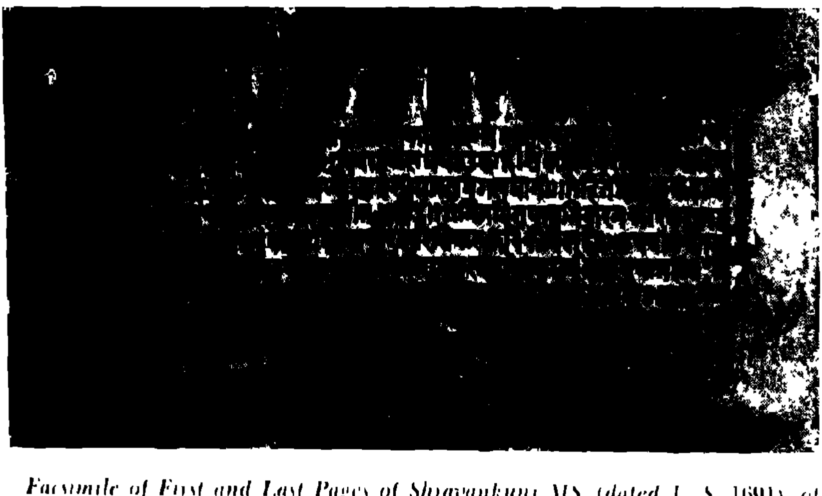
Men Of Letters

Sanskrit

The oldest name is that of the sage Vasishtha who according to the *Rāmāyaṇa* was the guru of king Daśaratha and his son Rāma. A number of works in Sanskrit are attributed to Vasishtha, the most important being the *Vasisthasmriti* in which rules of conduct (*varṇāśrama dharma*) are laid down but it is probable that it was written by a later namesake of his.

Among the Buddhist scholars the well-known philosopher and poet Aśvaghosha was the son of a Brahmana, a native of Saket (Ayodhya). He was probably a contemporary of Kanishka, the Kushan emperor. Aśvaghosha spent most of his time in debates with Buddhists all over the country, but was converted to Buddhism by Pārśva who was an important person and presided over a general Buddhist council convoked by Kanishka. After his conversion Aśvaghosha seems to have lived in Pātaliputra probably with his teacher Pārśva and all his literary work was carried on there. He wrote *Buddhacharitu*, (a work of great poetic excellence containing 28 cantos on the life and teachings of Gautama Buddha), *Sūtrālaṅkāra*, *Sāriputra prakaraṇa* (a drama), *Saundarānanda*, etc. He became the most profound exponent of the Mahāyāna school of Buddhism and is reputed to be the author of several works on Buddhist philosophy, the most important of which is the





Facsimile of First and Last Pages of Shravankunj MS (dated V. S. 1691) of Ramacharitmanasa (Balkanda)

Sradhotpāda Śāstra, the Sanskrit original of which appears to have been lost. A translation is available in Chinese and the well-known Japanese, Suzuki, has translated this work into English under the title *Awakening of Faith*.[1]

Maitreyanātha, who also lived in Ayodhya in about 270-350 A.D., is credited with being the propounder of the Vijnānavāda philosophy of the Buddhist faith. His extant works are *Abhisamayālankāra-kārikā*, *Madhyānta-vibhāga* and *Bodhi-sattva-bhūmi*, all dealing with the life and teachings of the Buddha.

Another prominent Buddhist philosopher, Asanga, the eldest son of the court priest of Purushpur (Peshawar) lived in Ayodhya sometime between 310 and 390 A. D. He was a pupil of Maitreyanātha and placed the system of *Yogāchāra* on a firmer footing. Srilābha was an eminent exponent of the Sautrāntika doctrine. He hailed from Kashmir and came to Ayodhya where he seems to have resided in a monastery for some time. Vasubandhu was another notable philosopher (*circa* 5th century A.D.). When his teacher Buddhamitra had been defeated by Vindhyavāsa (a disciple of Varshaganya and a learned pandit), he composed the *Parmārthasaptati* in refutation of the Sānkhya philosophy.

During the last two centuries the most important literary figure in Sanskrit was Umapati Tripathi Kovid (1794-1873 A.D.). He is said to have hailed from Deoria but lived in Ayodhya for 46 years and took up his abode at Tewari-ka-sthan. His knowledge of grammar was unmatched and the scholars of his day held him in awe. There is a proverbial couplet in Sanskrit referring to this, which means, 'Run away, run away, O scholars, as Umapati, the lion among grammarians, is approaching.' His important works are *Nyaya Tarangini*, *Mahatatvaprasha*, *Vedastuti-tika* and *Umapati-shatakatraya*.

Hindi—The foremost name in the field of Hindi literature is that of Tulsidas. Tradition claims that he lived in Ayodhya for a time and is said to have begun the composition of his *Ramacharitmanasa* in this very place. Some very old manuscript copies of certain works of his are said to be extant here and one (in Sravanakunja) is that of the Balakanda section of his epic which bears the date *Samvat* 1691.

Ayodhya was the abode of certain saintly persons who followed a special mode of worship which has been described as *Sakhya-bhakti*. There was a revival of the *bhakti* movement from

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[1] Das Gupta, S. N.: *History of Indian Philosophy*, p. 129

the sixteenth century onwards of which Surdas and Tulsidas were the greatest exponents, although they were not the founders of this school. In the words of R. G. Bhandarkar, "There is to be observed here one characteristic of the Bhakti school and that is that all the devotees meet together....enlighten each other as to the nature of God....This is almost a characteristic mark of *Bhaktas* as distinguished from the *Yogins*, who have to go through exercises singly and in solitude[1]." There arose among the followers of this *bhakti* school a sect, the Rasik Sampradaya, the devotees of which had two sub-sects, one worshipping Krishna by identifying themselves with his *sakhi* Radha and the other worshipping Rama by identifying themselves with his *sakhi* Sita, thus believing that they would attain unity with their god, the supreme bliss.

The earliest follower of this cult in Ayodhya was Ram Sakhe, also known as Nidhyacharya, (1747-1796 A.D.). He was born in Jaipur but moved to Ayodhya where he lived for a long time. He was a great scholar and a poet as well as a musician and it is said that during his stay in Ayodhya, he impressed Nawab Saadat Ali Khan with his musical compositions and performances. He is the author of several poetical works, *Dvaita-bhushana*, *Padavali*, *Ruparasamrita Sindhu*, *Nritya Raghava Milan Kavitavali*, *Nritya Raghava Milan Dohavali*, *Rasya-paddhati*, *Danalila*, *Vani*, *Mangala-shataka* and *Rama-mala*.

Another saint, Yugalananya Sharan (1818-1876 A. D.) came from Bihar and worked in Ayodhya where he died. His pen-name was 'Hemalata' and he is credited with the authorship of 84 books of which the most important are *Raghuvara-guna-darpana*, *Vinaya-vihara*, *Prema-prakasha*, *Hridaya-hulasini*, *Harfa-prakasha*, *Manimala*, *Farasi-harufat-hijjewara-jhulana* and *Ananya-pramoda*.

Jankivara Sharan 'Pritilata', another poet of the same school, was born in 1882 A.D. in village Kalafarpur about fourteen miles west of Faizabad. He belonged to a Brahmana family, studied Sanskrit under Pandit Ishwar Dutta and became a disciple of Yugalananya Sharan. He went to Varanasi for higher studies in Sanskrit and was there during the disturbances of 1857. After travelling extensively he settled down in Ayodhya in 1876 and died in 1901. His only book is *Mithila-mahatmya*.

[1] Government Oriental Series Cl. No. IV—*Collected Works of R. G. Bhandarkar*, Vol. IV, p. 28

Sitaram Sharan Bhagwan Prasad (1840-1932 A. D.) wrote under the pen-name of 'Rupakala'. He was born in village Mubarakpur near Chhapra and was educated in Bihar and became an inspector of schools. After retirement he lived in Ayodhya for about 40 years till his death. He wrote several books on the religious poets, his best work being *Bhakti-sudhabindu-svadatilak* (a commentary on Nabhaji's *Bhaktamala*) which was greatly appreciated by Grierson.

Gomati Das was a saint of the same school and wrote poetry under the name of 'Madhuryalata'; he came from Panjab but lived and worked in Ayodhya. Except a few poems no works of his are extant.

Sitaram Sharan was born in 1859 A.D. near Chitrakut but came to Ayodhya where he lived till his death in 1912. He wrote under the pen-name 'Ramrasarangmani' and his known works are *Sri-rama-stav-raj-tika*, *Sri-Sitarama-manasi-seva*, *Sri-hanumat yajna-tarangini*, *Sri Saryu-rasa-ranga-lahari*, *Holivilasa*, *Barahmasa-mahatmya*, *Ramanadyashavali*.

Mahatma Haridas lived at Janki Ghat about 1860 A. D. He was a disciple of Hanuman Das and was a well-known commentator. It is said that he has written about 20 books but only two of them, *Rama-tapaniyopanishad* and *Ramastavaraja*, are extant.

Saryudas is the author of four important books, *Padavali*, *Sarva-Saropadesha*, *Rasika-vastuprakasha and Bhakta-nama-vali*.

Ram Ballabha Sharan was born in 1858 and died in 1941. He came to Ayodhya from Bundelkhand and was a noted *katha-vachak* (narrator of stories usually from the epics or the *Puranas*). His best book is *Bhakti-sara-siddhanta*.

Among the secular writers in Hindi, Maharaja Mansingh (talukdar of Ayodhya) has an important place. He lived in the times of Wajid Ali Shah and played a conspicuous part in the disturbances of 1857-58. He was a learned man and wrote poetry in Braj-bhasha under the pen-name of 'Dvijadeva'. Two poetic works which are attributed to him are *Shringar-latika* and *Shringar-battisi*. Some of his poems also appear in *Rasakusumakar*, compiled and published by his grandson Pratap Narain Singh who himself was a learned Sanskrit scholar of his time and was given the title of Mahamahopadhyaya.

Lala Sita Ram belonged to Ayodhya and wrote in Hindi as well as in Urdu. Among other Sanskrit books, he translated

Kalidas's *Meghaduta*, *Raghuvansha* and *Ritusamhara* into Hindi. He also translated into Hindi many of Shakespeare's plays. He wrote a history of Ayodhya (*Ayodhya-ka-itihasa*) in Hindi. He died in 1937.

Ramnath Jotshi was another prominent Hindi poet of the old school. Jagannathdas 'Ratnakar', the famous Hindi poet, spent many years in Ayodhya and gave an impetus to the literary life of the place.

The prominent nationalist and an eminent educationist, Acharya Narendra Dev, lived in Faizabad for a number of years He was a great scholar of Buddhist philosophy and translated the well-known Buddhist work *Abhidharmakosh* from French into Hindi when he was imprisoned in the Ahmadnagar Fort as a result of his having taken active part in the national movement of 1942. Two other important books written by him are *Rashtriyata aur Samajvad* and *Buddha-dharma-darshan* which was published posthumously. He died in 1956.

Arabic and Persian—During the 13th and 14th centuries, the courts of the Delhi sultans were generally the nuclei of eminent Persian and Arabic scholars. Shaikh Nasir-ud-din, called the 'Chirag-e-Delhi' because of his learning, was born in Avadh in 1267 and is said to have received education from some of the distinguished *ulemas* of the place but he migrated to Delhi at the age of 43. Faqir Siraj-ud-din Abu Safa Umar, who was regarded as one of the foremost jurists of the court of Muhammad-bin-Tughlaq and who had contacts with Shihab-ud-din-al-Umari of Damascus (the author of *Masalik-ul-absar-fi-mamalik-ul-amsar*), also belonged to Avadh. After the disintegration of the Delhi Sultanate, eminent sufis and scholars left Delhi and found patronage under the Sharqi sultans of Jaunpur but others, who preferred to lead a peaceful life, retired to Avadh (or Ayodhya). Saiyid Muhammad Ashraf Jahangir Simnani, who finally settled down at Kichhauchha (tahsil Tanda) and died in 1454, was also attached to the Jaunpur court at one time. His works *Basharat-ul-Muridin* and *Lataif-i-Ashrafi* and his letters collected posthumously, achieved great popularity among the sufis and the learned people throughout northern India. The piety and learning of Mir Saiyid Ala-ud-din of Avadh (who lived in Akbar's reign and died in 1589-90), have been extolled by Abdul Qadir Badauni.

Urdu Poets—Faizabad has seen the rise of a number of eminent poets who popularised the Lucknow school of Urdu poetry. Ummat-uz-zohra (the wife of Nawab Shuja-ud-daula), who was

known as Babu Begum, was an adopted daughter and a favourite of Emperor Muhammad Shah of Delhi. She was a patron of art and learning; naturally many of the poets, artists and men from other walks of life, who had to migrate from Delhi due to the unsettled conditions there, found shelter and generous treatment under her patronage. On other occasions, too, Faizabad and Lucknow were the only places to accord welcome and honour to the poets and literateurs in flight from Delhi.

The first Urdu poet of eminence who came to Faizabad from Delhi was Ashraf Ali Khan 'Fughan', son of Mirza Ali Khan 'Nukta' and was the foster-brother of Ahmad Shah of Delhi. He was honoured with the title of 'Zarif-ul-mulk koka Khan Bahadur' and was witty and amiable. After the devastation of Delhi by Ahmad Shah Durrani, 'Fughan' went to Murshidabad to his uncle, Iraj Khan. From there he came to Avadh to the court of Shuja-ud-daula who received him with honour and courtesy. His divan comprises about 2,000 couplets and his verses are marked by purity of language.

Mir Ghulam Hasan (popularly known as Mir Hasan), the author of *Sher-ul-bayan* composed in 1785, was one of the most important poets of Delhi. He with his father, Mir Zahik, came to Faizabad and settled down here. His *Masnavi gulzar-i-iram* gives a vivid account of the Faizabad of those days. In another poem he has described the palace of Jawahar Ali Khan of Faizabad. Mir Hasan died in 1786. He had four sons, three of whom were also poets of merit. Of these Mir Mustahasan 'Khaliq' is renowned for his *marsiyas* and his sons also became famous *marsiya* writers, the eldest, Mir Babr Ali 'Anis', being regarded as the greatest of the *marsiya* writers who followed in his father's footsteps. He was born in Faizabad about 1802 and though he had shifted to Lucknow sometime after the birth of his eldest son 'Nafis', he retained his connection with Faizabad as his father and brothers continued to live there for sometime longer. He died in Lucknow in 1874 A.D. Khwaja Haider Ali 'Atish' (died 1846-47 A.D.) ranks next to 'Mir' and 'Ghalib' among writers of ghazals and was considered to be a rival of his contemporary Shaikh Imam Bakhsh 'Nasikh'. 'Atish' was born in *mohalla* Mughalpura of Faizabad, where his father had settled down after migrating from Delhi. As his father died when he was merely a boy his education was neglected but he was able to study Persian and Arabic. He died sometime in 1846-47.

A number of eminent pupils of 'Nasikh' and 'Atish' belonged to Faizabad. Mir Ali Ausat 'Rashk' (died 1867) who was a pupil

of Imam Bakhsh (died 1838) wrote besides his two divans, a lexicon entitled *Nafas-ul-lughat* (the soul of lexicons). It is written in the Persian script and deals with Urdu and Hindi words and idioms. His divans were *Nazma-i-mubarik* and *Nazma-i-grami*. He paid particular attention to the correct use of words and was a great authority on the subject even in the time of 'Nasikh'.

Prominent among the disciples of 'Atish' was Nawab Saiyid Muhammad Khan 'Rind' who was born in 1797 in Faizabad. He was the son of Nawab Siraj-ud-daula Ghyas Muhammad Khan. In 1824 he repaired to Lucknow and enrolled himself as a pupil of 'Atish'. He wrote two divans, the first was *Guldasta-i-ishq* (bouquet of love) and the second was published after his death.

In more recent times the name of Braj Narain Chakbast is associated with Faizabad. He was born in 1882 in a family of Kashmiri Brahmanas who later migrated to Lucknow where Chakbast earned a name as a poet and a writer. His two collections of poetry and prose, *Subh-i-watan* and *Mazamin-i-Chakbast* are important contributions to Urdu literature. The first important prose writer of northern India was Mir Muhammad Husain Ata Khan, poetically surnamed 'Tahsin' who translated *Qissah-i-chahar-durvesh* (wrongly supposed to be written by Amir Khusru and named *Nau-tarz-i-murassa*). It was composed in the time of Shuja-ud-daula of Avadh in whose praise there is a laudatory ode at the conclusion of the preface.

The account of the men of letters of Faizabad cannot be complete without mentioning the name of Dr. John Gilchrist, the first principal of Fort William College, Calcutta. He was interested in Indian languages and came to Faizabad to study Urdu. He mentions his stay at Faizabad in his letters which are in the Fort William Collection in the National Archives.

Library And Reading Rooms

It is a matter of concern that in a town of such antiquity and learning there is no library worth the name but only four of minor importance. Of these one is in Faizabad town and three in Ayodhya. One of the libraries in Ayodhya is located in the premises of a temple at Lakshman Qila. It has approximately two thousand books most of which are Sanskrit manuscripts, some are written on palm leaves and some on *bhurja-patra* (the bark of a tree used for writing on in ancient times). It is not a regular lending library nor does it afford the facilities of a reading room but the custodians are trying to bring these manuscripts to light

either by getting them published or by publishing articles on them in their paper *Avadh Sandesha*. This library was established by the great scholar Yugalananya Sharan. The other library at Ayodhya is located in the Ayodhya palace (Rajbhawan). It was founded in 1893 by the then commissioner, Colonel Currie. It has approximately 1,500 books propery housed, but it is not functioning at present.

The third library, known as the Rama Granthagar, was founded as late as 1944 by Ram Kumar Das and has approximately 10,000 books. The founder took special care to collect books on Hindu religion and philosophy. It also has about a hundred Sanskrit manuscripts.

The library at Faizabad is merely a reading room with a nominal number of books and some newspapers are purchased for the benefit of the public. It was founded in 1923 in Gulab Bari by Hobart, the then deputy commissioner.

Under the Second Five Year Plan the Government sanctioned grants amounting to Rs 20,500 (Rs 8,500 in 1956-57 and Rs 12,000 in 1957-58) for the improvement of libraries in government and non-government educational institutions.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Vital Statistics

There are no records worth the name of the health and vital statistics of the district before 1869, when the first enumeration of the population was made. During the period 1870 to 1880 the number of deaths recorded averaged about 17,000 annually, a figure obviously too low to be reliable as it gave an average death-rate of only 17 per thousand. From about 1878 a great improvement was made in the maintenance of records and returns and a fairly good idea of the condition of health obtaining in the district from then onwards can be had. During the decade 1881-90 the death-rate was 30·53 and from 1891 to 1900 the average corresponded fairly closely to that of the previous decade, the average annual rate being 32·29 per thousand of the population. The figures for different years naturally vary considerably: the highest recorded rate was 45·08 per thousand in 1894, an unusually wet season, and the lowest 21·07 in 1893, a year of drought. In Ayodhya today, as in the past, the death-rate is generally high due to the fact that pilgrims and old people come here from other parts of the country for ending their days in the holy city of Rama From 1891 to 1903 the average birth-rate was 36·73 per thousand, varying from 46·51 in 1903 to 25·05 in 1895, accounting to some extent for the not very appreciable increase in the population between 1891 and 1904 The first table in chapter III (under 'Growth of Population') gives the variations in the total population, rural and urban, in the last five decades and shows that during the period from 1901 to 1920 the population of the district recorded a decrease of 4·4 per cent when that of the State declined by 4·0 per cent. For the period 1904-12 the average birth-rate was 38·65 and the death-rate 39·30 per thousand. From these figures the erroneous conclusion might be arrived at that generally the death-rate in the district was fairly high but these averages were really due to the two exceptional years, 1905 and 1911, when the death-rates were 50·72 and 47·01 per thousand respectively. This large increase in the death-rate was due to plague and cholera. Emigration was also a contributing factor in the decrease in population during the period

1901-10. In the decade 1911-20 there was a small increase in the population and in 1916 the death-rate was the lowest. It was the highest in 1918 due to the severe influenza epidemic of that year although the district suffered less than did the State generally. The population of the district recorded the low increase of 2·8 per cent during 1921-30 as compared with the increase of 9·5 per cent in the following decade. During the period 1941 to 1950 the population increased by 12·3 per cent which is slightly above the State average. During this decade the highest increase was recorded in tahsil Faizabad (15·5 per cent) and the percentage also increased in other tahsils being 8·3 in Bikapur, 13·2 in Akbarpur and 12·0 in Tanda. The high increase in tahsil Faizabad was mainly due to the increase in the population of the municipality of Faizabad-cum-Ayodhya. In 1951 the population of the district was 20·9 per cent higher than it was fifty years before, as compared with the increase of 30 per cent in the population of the State during the same period. The following are the mean decennial registered birth and death-rates for the last three decades for the district as a whole and for its rural and urban areas :

Population	Mean decennial birth-rate			Mean decennial death-rate		
	1941–50	1931–40	1921–30	1941–50	1931–40	1921–30
Total ..	18·5	27·8	30·0	14·2	19·3	24·8
Rural ..	17·8	27·8	30·7	13·8	19·1	25·1
Urban ..	25·1	27·9	21·9	18·1	21·4	22·1

The birth-rate per thousand of the total population was 30·00 during the decade 1921-30 as against a death-rate of 24·8. In 1922 and 1923 the average birth-rate was 40·88 per thousand of the population, the death-rate being 36·15. The average birth-rate varied from 23·83 in 1925 to 32·99 in 1928. Births exceeded deaths every year during the decade 1921-30 except in 1921 when a severe epidemic of cholera broke out and fever caused an unusually large number of deaths, the average death-rate per thousand being 24·8. The birth-rate, in the decade 1931-40, came down to 27·8 and it further declined to 18·5 in 1941-50. The death-rate also went down from 24·8 in 1921-30 to 19·3 in 1931-40 and 14·2 in 1941-50. The rural population showed a gradual dec-

line both in the birth and death-rates from 1921 to 1950. Similarly the death-rate of the urban population showed a decline while the birth-rate registered an irregular increase. The death-rate of the total population from 1951 to 1957 shows a peculiarly low level, dropping to 6·27 per thousand of population in 1955, the maximum death-rate being 11·52 in 1951. Thereafter there has been a gradual fall in the death-rate. Up to the end of 1951 the reporting of births and deaths was not compulsory in rural areas. Since January 1, 1952, the system of reporting and recording vital statistics in the rural areas has been improved and definite rules have been framed under the Panchayat Raj Act. Previous to this the village chowkidar was required to report births and deaths to the police-station under which the village lay but now it was made obligatory for the head of the family to report all births and deaths within three days of the event to the *pradhan* of the *gaon sabha*, who maintains the records and submits a monthly statement to the district medical officer of health. The village chowkidar continues to report these events but does so to the *pradhan* of the *gaon sabha*.

Diseases Common to the District

Fever—Fever (the word covers a large number of undiagnosed maladies) has at all times been responsible for the largest number of recorded deaths, the proportion during the period 1881 to 1900 being 78·16 per cent. Except when serious epidemics of cholera and smallpox occurred, the proportion of the number of deaths from fever to the total mortality generally remained constant and on an average fever was responsible for about 27,000 deaths annually. At no time since 1877 were less than 18,000 deaths ascribed to this cause and in 1890 they were as high as 38,000. The year 1894 was again exceptional when the abnormal rainfall affected the health of the district adversely and nearly 42,000 people died of fever. After 1897 a steady decrease in the number of deaths set in, but the rainy season of 1903 saw a marked recrudescence of fever in the district. During the two decades from 1901 to 1920 it was responsible for 30,270 deaths on an average annually. The number varied from 17,206 in 1903 to 46,213 in 1918. The average number of deaths per year recorded from 1921 to 1930 was 20,551 or a percentage of 69·9 of the total average mortality. Throughout the next twenty years fever pursued a regular course taking a toll of over 12,000 lives every year, the maximum number being 26,025 in 1938 as against an annual average of 15,826 deaths. Since 1952 there has been a steep fall in its incidence and in 1955 it accounted

for only 5,988 deaths, although the proportion to the total mortality remained more or less the same.

Other Diseases—The following table gives the number of persons who were treated for various diseases in different hospitals and dispensaries of the district:

Diseases	Year		
	1957	1958	1959
1. Anaemia	6,567	8,448	6,655
2. Asthama	3,839	6,005	3,274
3. Beri-beri	121	60	30
4. Bronchitis	22,171	20,709	22,785
5. Diseases of bones and connective tissues	309	798	478
6. Diseases of teeth and gums ..	17,361	13,509	15,121
7. Filariasis	1,939	1,624	1,842
8. Influenza	9,872	5,226	4,904
9. Kala Azar	660	664	515
10. Leprosy	4,717	6,522	8,756
11. Measles	20	22	22
12. Pleurisy	322	239	127
13. Skin diseases	94	57	116
14. Typhoid	2,182	2,131	2,285
15 Whooping cough ..	1,066	546	1,099

Epidemics

In municipal areas it is the statutory duty of the municipal boards to provide special medical aid and quarantine measures for the victims of epidemics and to curb the outbreak or to sup-

press and prevent the recurrence of contagious diseases. In rural areas the primary responsibility for dealing with outbreaks of epidemics rests with the district medical officer of health under the general control of the deputy commissioner.

The first case of a notifiable disease occurring in a village has to be reported immediately by the *pradhan* of the *gaon sabha* to the medical officer of the nearest allopathic dispensary and also to the district medical officer of health. On the outbreak of an epidemic in rural areas the deputy commissioner consults the district medical officer of health and if necessary also applies to government through the director of public health and medical services for the notification of the enforcement of the Epidemic Diseases Act (Act III of 1897 as amended by Act XXXVIII of 1920). In the municipal area the chairman of the municipal board is consulted by the deputy commissioner so that similar action may be taken. Action in combating all epidemics (except those of cholera, when the chowkidar has to report the matter to the sub-divisional officer) is taken entirely by the public health staff. The medical officers of health, sanitary inspectors and vaccinators, all perform such administrative or executive work as is required, such as the disinfection of wells and houses during cholera epidemics vaccination and revaccination in smallpox epidemics and when plague breaks out disinfection and giving assistance in the evacuation of houses, inoculation, and allied measures.

A medical officer of the Public Health Department is placed in charge of the medical and sanitary arrangements when fairs are held in Ayodhya. A compulsory anti-cholera inoculation scheme is enforced at the time of the Sawan Jhula and Chaitra Ramnavmi fairs. Seven inoculation posts are set up where all the pilgrims are inoculated before they are allowed to enter the *mela* area; the staff manning these posts comprises 4 medical officers, 46 men and 4 women inoculators and a number of others. In the Chaitra Ramnavmi fair 7 medical officers, about 100 men and 4 women inoculators apart from some other staff are in charge of the cholera inoculations at 12 posts. At these times all the wells in Ayodhya and on the roadside in Faizabad are thoroughly disinfected and insecticides are sprayed to minimise the fly nuisance. The medical officer in charge of the fair is responsible for notifying the outbreak of an epidemic to the director of public health, assistant director of the range, deputy commissioner and local medical officer of health for enforcing the preventive measures that are necessary and all infected cases are isolated at once.

Cholera—Cholera, which has never been absent from the district since the time vital statistics were first recorded, is responsible for the largest number of deaths, the worst epidemics being those of 1877, 1878 and 1880. From 1884 to 1903 the lowest mortality from this disease in any year was 249 in 1903. More than 8,000 deaths were recorded in 1891 and 1892 and the mortality was also very high in 1894 and 1895. Averages, in the next twenty years from 1901 to 1920, were erratic as only 37 deaths occurred in 1917 against 12,814 deaths in 1905. During the period from 1921 to 1932 cholera was responsible for 1,886 deaths per year on an average giving a percentage of 6·54 of the total average mortality. The minimum number of deaths recorded was 18 in 1923 and the maximum was 6,365 in 1921. It was presumed that at least a part of the high mortality attributed to cholera and possibly to fever in 1921 was actually due to paratyphoid. Subsequent records show that it has been appearing in a mild form every year except in 1935, again in 1945 and in 1948, when the epidemic was slightly more severe and the mortality over 3,000 in each of these years. 369 deaths occurred in 1952 but the number fell gradually until in 1956 only 63 persons died of it.

Plague—Plague did not make its appearance in the district till 1903, except for a single imported case in the preceding year. It broke out in January, 1903, in Ayodhya and spread to Faizabad where 92 deaths occurred in that month; in February there were 320 deaths the majority being within the municipal limits of Faizabad-cum-Ayodhya but it also spread to Akbarpur, Jalalpur, Bhadarsa and Mubarakganj. Segregation (in camps) of the infected was arranged for by government and disinfection, though unpopular, was to a very large extent carried out and a considerable number of persons was inoculated. There was a large increase in mortality in March both in the town of Faizabad and in the district but in April, though almost dying out in the town, the disease spread to several of the village bazars. It practically disappeared from the second half of May to the end of October when two imported cases occurred in Faizabad town. In November and December there was a marked increase but the town remained free from the disease and the parts slightly affected were those adjoining the Bara Banki district. Plague continued to spread in the early part of 1904 reaching the height of its virulence in March and taking a toll of 1,004 lives in the district including 137 in the town. In fact it was so severe in Tanda that the place was almost deserted. Mortality declined

rapidly in April, 1904, and by the end of May had practically ceased, though it returned with the cold weather and the total number of deaths recorded in 1904 was 3,855. In 1905 the disease recurred in a severe epidemic form and the total number of deaths rose to 4,304. It raged with even greater virulence in 1907 and 1911 when 5,264 and 8,679 persons died respectively. During the period from 1912 to 1930 the district did not remain free from the onslaught of plague in any year but its ravages were not very severe except in 1923 when nearly 4,000 deaths took place. In the decade 1921-30 it caused 1,460 deaths per year on an average giving a percentage of 5·06 of the total average mortality. The incidence was generally highest in the months of February and March, the eastern part adjoining Azamgarh district being mostly affected. Village Raje Sultanpur and the town areas of Jalalpur and Gosainganj were the most important endemic foci for the disease. Plague continued to appear annually after 1931, though in a mild form. The annual average death-rate for the decade 1931-40 was 536. The number increased to 959 in the following decade. For the period from 1951 to 1957 the average death-rate decreased to 88·4. The years 1938, 1955 and 1957 were, however, entirely free from the ravages of this disease. Anti-plague inoculations were readily taken recourse to, specially in the eastern parts of the district.

Smallpox—Smallpox wrought havoc in the district in earlier times but for many years past its ravages have been greatly reduced. From 1871 to 1880 this disease was responsible for 8·26 per cent of the recorded number of deaths and there were severe epidemics in 1873, 1878 and 1879. During the following ten years the ratio fell to 4·58 per cent of the total mortality and it would have been much lower but for the exceptional outbreak of 1884 when 6,531 persons were reported as having died of smallpox; again in 1890 the mortality was about 3,400. The disease then almost disappeared but in 1897, when smallpox was prevalent every where in the State, some 1,300 deaths occurred in the district. There was an epidemic of less intensity in 1891 also, but during the decade 1891-1900 the proportion of deaths from smallpox was only ·59 per cent as compared with 4·58 per cent in the preceding decade. This fall in mortality was due to the spread of vaccination. During the period from 1901 to 1955 outbreaks occurred only in 1907, 1934, 1945, 1950, 1951 and 1952 and the disease claimed over 1,000 deaths in each of these years. No year, however, escaped it completely, al-

though only one death was recorded in each of the years, 1911, 1912 and 1922.

Medical Organisation

The civil surgeon is the administrative head of the medical organisation in the district, which consists of a number of State hospitals and dispensaries. The District Hospital in Faizabad town and the Sri Ram Hospital in Ayodhya are for men and the Dufferin Hospital in Faizabad town is for women. They are owned, staffed, financed and controlled by government. Subsidiary to these there are a number of State and State-aided dispensaries scattered throughout the district, the latter being maintained by the District Board. The civil surgeon is also the inspecting officer of all the hospitals and allopathic dispensaries in the district and is responsible for maintaining efficiency and discipline.

Hospitals

District Hospital—This hospital is located in the heart of Faizabad town in the Dalmandi area. It was started as a civil dispensary in 1858 in a building given by the Raja of Sursur. In 1861 it was greatly improved and enlarged when an indoor ward for 30 patients, an eye ward, an operation room and verandahs were added. When the District Board was established about 25 years later the management of the hospital was taken over by this body. The building was again improved in 1947 and before the close of the year the State Government took it over from the District Board. The hospital is now equipped with an X-ray plant, and has a pathological laboratory and a dental section. It has a provision for 63 beds for men and 12 for women patients and is staffed by 2 doctors, 10 compounders and nurses. The annual expenditure is about Rs 1,48,000.

Dufferin Hospital—Founded in 1891, the Dufferin Hospital for women is situated just behind the District Hospital. It was taken over by the State in October, 1945, prior to which it was maintained by the Dufferin Fund, contributions from local bodies and private subscriptions. The hospital has a provision for 32 beds and is served by 2 women doctors and 4 nurses. The annual expenditure amounts to about Rs 65,000.

Sri Ram Hospital, Ayodhya—The building of the hospital was constructed and endowed in 1902 by Sri Ram, a leading advocate and talukdar of Rasulpur. It started functioning from April 12, 1902, since when it was under the District Board from

which the State Government took it over in May, 1949. An X-ray plant was installed in 1953. The hospital has five wards and 42 beds including 8 beds for women. It is served by one doctor and six compounders and about eleven thousand persons were treated during the year ending December, 1957. It has an annual expenditure of about Rs 40,000.

Lala Balbhadra Prasad Women's Hospital, Tanda—The hospital is in the heart of Tanda town. It was opened in 1946 and is known after the donor who gave a lakh of rupees for running it. There are arrangements for 20 indoor patients. The expenditure is met by the grants received from the government and the Municipal Board, Tanda.

Infectious Diseases Hospital, Faizabad—The hospital has been in the existing building since 1919. It was maintained by the Municipal Board and was taken over by the State in 1947. It is situated on the provincial road 3 miles from Faizabad on the way to Ayodhya. There are four wards of sixteen beds each. People suffering from different infectious diseases are segregated and treated in separate wards as far as possible. The hospital is in the charge of a medical officer, who is assisted by a compounder, a laboratory assistant and others. During the year ending December, 1957, the hospital treated 227 persons and incurred an expenditure of Rs 15,696.

Sitapur Eye Hospital, Faizabad—This branch of the Sitapur Eye Hospital was established in 1948 to enable the rural and urban population suffering from various eye diseases to get free treatment. The deputy commissioner and the district planning officer are responsible for its management as president and secretary respectively of the Eye Relief Society which manages the hospital. It is served by one doctor and two compounders and treats about 70 persons daily. During winter eye relief camps are also organised in the villages. The hospital is maintained by grants received from the State Government, local boards and the Social Welfare Board, U. P.

Leper Hospital—As the name indicates this hospital is meant for the treatment of persons suffering from leprosy and it has arrangements for board and lodging. It was opened in August, 1938, at Jamunatganj by an international and interdenominational Protestant society with its headquarters in London and an office in India. Outdoor patients are also treated in the hospital. It provides relief to about 400 indoor patients and renders useful service to the eastern districts of the State. It is served by one doctor

and two compounders. Technical training in spinning, weaving, agriculture, etc., is given to the indoor patients and for their recreation there is a radio and a reading room. The expenditure is met by donations received from the public (particularly Christians) and from grants given by the State Government.

Sri Guru Charitable Hospital, Ayodhya—The hospital was founded in 1939 by Swami Sanakananda Giri. It is situated in Naya Ghat close to the Saryu and is run by the Sri Narain Ashram's board of management. The hospital has one general and one private ward with accommodation for 12 beds for men and 2 for women. It has been receiving grants-in-aid from the State Government since 1947. The staff consists of three doctors. The total expenditure for 1957 was Rs 9,400.

Other Hospitals—In Faizabad town there are also a Cantonment General Hospital, the Police and Jail Hospitals and a Railway Hospital.

Dispensaries

Allopathic—The first dispensaries were started at Shahganj; Tanda and Akbarpur in 1871 and that at Haiderganj some years later. A dispensary was started in Jalalpur in June, 1915, and at Bikapur on May 5, 1915. All these dispensaries are still being maintained by the District Board and have facilities for indoor patients also.

Four more dispensaries, managed by the State, were later established, one each at Baskhari, Khandasa, Jahangirganj and Gosainganj with arrangement for indoor patients. The construction of that at Gosainganj was completed during the last year of the First Plan period, entirely through public co-operation and it started functioning in 1956-57. One dispensary subsidized by the District Board was opened at Makrahi. There is one dispensary functioning under the Primary Health Centre of each of the development Blocks of Bhiti, Bikapur, Jalalpur and Jahangirganj. The Bikapur dispensary was electrified at the beginning of the Second Plan period. Prior to March, 1959, these were under the civil surgeon but now the district medical officer of health is the controlling authority. Students of various educational institutions are treated in the Central School Dispensary which is located in the premises of the Government Intermediate College, Faizabad. Serious cases are treated in the District Hospital, Faizabad. The school health officer is in charge of the dispensary and is also responsible for the ordinary and detailed medical

examination of the students. The dispensary is also attended twice a week by a dentist and an opthalmologist who serve here in an honorary capacity. The school health officer imparts health education through lectures, health exhibitions, etc.

Ayurvedic and Unani—In the district there are 16 *Ayurvedic* and *Unani* dispensaries, each under the charge of a *vaid* or a hakim. The dispensaries at Pura Bazar, Katehri, Ariya Bazar, Maharua, Raniwan, Dahaurwa, Iltifatganj, Barun and Baragaon are managed by the State and those in Amaniganj, Sari, Ajrauli, Deori, Shuklabazar, Raunahi and Dulhapur are under the management of the District Board which receives grants-in-aid from the State for their maintenance. There is also a subsidized *Unani* practitioner at Sikandarpur.

Maternity and Child Welfare

The U. P. Branch of the Indian Red Cross Society was responsible for the maternity and child welfare work in the State prior to April 1, 1948, the funds being provided mostly by the State Government. As the volume of work had outgrown the capacity of a voluntary organisation, its general control was taken over by the government from April 1,1948, as a direct State activity. The State Government works in collaboration with the United Nations International Children's Emergency Fund. The multiple functions of the maternity centres are to provide efficient ante-natal and post-natal domiciliary service and to impart training to *dais* in hygienic methods of child-birth and in the recognition of abnormalities. About 75 *dais* are trained in the rural maternity centres of the district. In August, 1958, the State Government instituted a scheme under which 30 *dais* are given an intensive course of training for six months at the maternity and child welfare centres of Bikapur, Chaure Bazar, Khajura Hat and Jamuratganj. The number of maternity and child welfare centres has also increased from 5 in 1951 to 16 in 1958. These active measure have resulted in a progressive fall in the rate of infant mortality which declined from 115·2 per thousand in 1951 to 50·9 in 1957. These centres are functioning in Tanda, Akbarpur, Khandasa, Baskhari, Jalalpur, Shahganj, Bikapur, Khajura Hat, Jamuratganj, Chaure Bazar, Ayodhya, Anguri Bagh (Faizabad), Malipur, Shripur, Kalepur Mahwal and Bhiti, each in charge of a qualified midwife who is assisted by a trained *dai*. There are three health visitors in the district who supervise the work of the maternity centres. Skimmed milk powder is distributed free of charge to expectant mothers and weak children

through the 14 feeder centres of the district. A maternity centre is located in Ayodhya which is run by the State Government. Two scholarships for training of *dais* for 9 months (at Rs 20 each per month) and 3 scholarships of Rs 15 each per month are available at this centre. Another in Anguri Bagh (Faizabad) is run by the district branch of the Red Cross Society and receives generous contributions from the Municipal Board. It has been selected by government for imparting field training to students of the Auxiliary Nurse/Midwife Training Centre and is served by 2 health visitors and 2 midwives. Both the centres receive milk and medicines from the UNICEF for free distribution among nursing and expectant mothers and children below 14 years of age.

The only family planning centre of the district is located in village Jalalpur (tahsil Akbarpur) which is in the charge of a social worker. Its activities are limited to the publicity of the advantages of family planning and the distribution of contraceptives and medicine.

Public Health

The District Health Scheme for rural areas was introduced in April, 1924, prior to which this work was in the charge of the civil surgeon. The staff under the health scheme comprised a district medical officer of health, a sanitary inspector for each tahsil and the vaccination establishment. There is also a sanitary inspector in each of the primary health centres of the development Blocks of the district, who are under the direct control of the Block development officer. In the sphere of maternity and child welfare work the district medical officer of health, who is also ex-officio medical officer of health of the municipality of Tanda, is assisted by three women health visitors who supervise the work of qualified midwives and *dais*. The Faizabad-cum-Ayodhya Municipal Board has its own municipal medical officer of health who is also assisted by sanitary inspectors and vaccinators.

The sanitary inspectors constantly tour their areas doing health education work and taking preventive measures against communicable diseases. Improvement in the supply of drinking water and of drainage, the paving of lanes, the construction of soakage pits, manure pits, cowsheds, etc., and the introduction of smokeless *chulhas* have also been started under the different schemes of the Planning Department which undertook the construction and building of 716 wells, 10,987 soakage pits, 13,839

yards of pakka drains, 396 smokeless *chulhas*, 1,510 ventilators, 30 latrines, and 12,700 yards of lanes paved with bricks during the First Plan period and the three years of the Second Plan.

Vaccination—In early days vaccination was looked upon with hostility by the people of the district who refused to believe that a vaccinator had the authority of government. In the Vaccination Report (1870-71) it is stated that A. Cameron (who was a doctor) reported about Faizabad, "On joining the station in the middle of December, I found the vaccinator much disheartened at his want of success. He begged I would apply for a chaprasi or a policeman to accompany him, to show the people that he was really a Government servant and not an adventurer, and he expressed himself as confident that, could he only convince the people of this, he could, by persuasion, overcome their absurd ideas and prejudices regarding Vaccination itself. At my request, the District Superintendent kindly ordered a constable to accompany him, with strict orders not to interfere in any way except to assure the people that the vaccinator came on the part of the Government and to prevent any attempt on his part at coercion. At the same time, I gave him notes of introduction to influential natives whose children he was thus enabled to vaccinate. The effect of these measures was immediate, and by the end of December he had vaccinated 282 children."

During the twenty years from 1881 to 1900, vaccination made enormous strides in the district and became compulsory in the municipalities, as it is today, but everywhere it was unpopular. The number of persons vaccinated during the ten years ending 1904 averaged 34,812 annually, when less than 19 per cent of the population was protected against smallpox. As time went on, the advantages of vaccination began to be realised by the people. The incidence of the disease, therefore, was lowered considerably.

The vaccination establishment consists of one assistant superintendent and 18 vaccinators for the rural areas. There are two vaccinators in the Faizabad-cum-Ayodhya municipal area, only one in Tanda municipal area and one under the Cantonment Board. In addition to this staff, the panchayat secretaries, village level workers, epidemic assistants and sanitary inspectors carry out vaccination work during epidemics.

National Filaria Control Programme Unit

The district of Faizabad lies in the endemic area of filaria which is a scourge in the *tarai* areas of the sub-montane districts of Gonda and Bahraich and other neighbouring districts. It is

a communicable mosquito-borne disease. A unit of the National Filaria Control Programme has been established in this district for systematic investigation, collection of data and preventive treatment. An area lying between the Ghaghra and the Faizabad-Akbarpur road has been selected for intensive study and the investigations show that there is a high rate of infection and endemicity among the people. The unit makes sample surveys and engages in eradicating mosquitoes. The sample surveys of blood conducted during 1957 in special study areas and in comparison areas disclose that the rate of infection was as high as 12·5 to 15 per cent and the resulting disease rate as low 6 to 4·4 per cent respectively. Intensive prophylactic treatment and medicines are given to all infected persons including children who are over two years of age.

CHAPTER XVII

OTHER SOCIAL SERVICES

Labour Welfare

The plight and problems of the labourers have received consideration both from the government and the employers in the developing socialistic pattern of society. The State Government has passed laws relating to the working conditions, safety, hygiene and welfare of industrial workers. There are laws governing wages, industrial relations, provision of a machinery for arbitration of disputes between industrial workers and employers, trade-unions, social security and welfare outside the place of work. These laws are in force in various mills and concerns in the Faizabad district.

Since December, 1947, the administration of labour laws in the district is the responsibility of the labour inspector. For the enforcement of these laws Faizabad comes under the Lucknow region, and the labour inspector works under the administrative control of the assistant labour commissioner, U. P., Lucknow.

The following are the important concerns, mills and factories in the district, the average number of workmen, employed being shown against each :

Name of concern	Industry	Average number of workers employed
Kamlapat Motilal Sugar Mills, Masodha ..	Sugar ..	842
Government Power-station, Suhawal ..	Power ..	159
Agarwal Oil Mills, Fatehganj, Faizabad ..	Oil ..	14
Durga Oil Mills, Motibagh, Faizabad ..	Oil ..	8
Jhunjhunwala Dal, Rice and Oil Mills, Faizabad	Oil ..	7
Ice and Cold Storage, Amaniganj ..	Ice ..	7
Waterworks, Faizabad	Water ..	43

The salesmen and workers in shops and small industries in Faizabad town and the persons engaged in the weaving and spinning industries in the towns of Akbarpur and Tanda are protected under the U. P. Shops and Commercial Establishments Act, 1947, which lays down that no worker should work for more than eight hours a day. Employment of children below the age of 14 years has also been prohibited.

It is the duty of the labour inspector to see that the provisions of this Act are implemented and to launch prosecutions in the event of their contravention. 1,245 complaints were received from the workers in 1957-58 and relief was provided. Prosecutions were launched in 7 cases and a fine of Rs 215 was imposed on the persons violating the rules.

The Minimum Wages Act, 1948, is in force in this district since its enactment. The minimum wages fixed both for industrial and agricultural labour are Rs 26 per month or rupee one per day for adults and ten annas for child workers. If the labour inspector finds after verification that the wages are not paid according to the law, action is brought against the employers.

The Industrial Employment (Standing Orders) Act, 1946, applies only to establishments employing a hundred persons or more. The only concerns in this category are the Masodha Sugar Mills and the Suhawal Power-station. This Act regulates the conditions of service of the employees, and the employer is required to define the terms of employment in respect of specific particulars which are then certified by the labour commissioner. In the event of any dispute between the workers and the employer relating to service conditions, the assistant labour commissioner, Lucknow, tries to settle the dispute through the mutual agreement of the parties concerned, failing which the Regional Conciliation Board decides the case or sends a report to the government under the provisions of the U. P. Industrial Disputes Act, 1947, (as amended). In 1957 four and in 1958 five cases were referred to the Board for settlement.

The enforcement of the Indian Trade Unions Act, 1926, in Faizabad is the responsibility of the trade-union section of the labour commissioner's office at Kanpur. Trade-union inspectors keep in touch with the trade-unions and advise them when necessary. There are ten registered trade-unions in the district:

Masodha Chini Mill Shramik Sangh, Masodha

Zila Safai Mazdoor Union, Faizabad

Shri Gandhi Asharm Shramjivi Sangh, Akbarpur

Shramik Sangh, Faizabad

Dukan evam Vyavasayik Sanstha Sangh, Faizabad

Ganna Samiti Karmchari Sangh, Faizabad

Faizabad Municipal Mazdoor Union, Faizabad

Resham Soot Vyapar Mandal, Tanda

Suhawal Power House Mazdoor Sangh

Power-loom Bunkar Union, Tanda

These trade-unions are corporate bodies functioning for the general welfare of their members and complaints are initially made to the labour inspector who, after making enquiries, sends a report to the regional assistant labour commissioner and to the labour commissioner, who take suitable action. The trade-unions thus strive to ensure for the workers fair wages, healthy living conditions, proper medical aid and educational facilities for their children.

The Industrial Disputes Act, 1947, and the U. P. Industrial Disputes Act, 1947, are meant for the settlement of disputes between employer and employee. The Regional Conciliation Board tries to settle matters amicably, failing which the disputes are referred to the Labour Court or the State Industrial Tribunal. Provision has also been made in the Act for registration of agreements arrived at between the parties themselves and for referring a dispute to an arbitrator for decision. As no case was referred to the State Industrial Tribunal during 1957 and 1958, no serious industrial trouble seems to have occurred in the district in the past few years.

The Employees' Provident Fund Scheme, which came into force in August, 1956, is in operation only in the Masodha Sugar Mills; contributions at 6¼ per cent are deducted by the employers form the wages of the employees getting up to Rs 500 per mensem (including dearness allowance and cash value of food concessions, if any) and an equal amount is contributed by the employer each month. The employer has then to deposit the total monthly collections along with three per cent administrative charges on the total of the employees' and employers' contributions in the State Bank of India, Faizabad. 966 persons are being benefited by it and the amount of contribution made by the employees till March 31, 1959, was Rs 81,028·50.

Old Age Pensions

The Old Age Pension Scheme which came into effect on December 1, 1957, aims at providing social security for men and women over seventy years of age who have no other means of support. It is under the administrative charge of the labour commissioner. The pension given is usually Rs 15 per month and is paid quarterly by money order. 70 persons have been benefited under this scheme in this district up to March 31, 1959.

Labour Welfare in the Masodha Sugar Mills, Faizabad

The Kamlapat Motilal Sugar Mills, Limited, Masodha, employs about 1,000 workers during the season and has its own labour welfare officer who is responsible for the working of labour welfare schemes and the implementation of labour laws.

Under the Industrial Disputes Act, 1947, 93 cases were admitted of which 14 were referred for adjudication to the Regional Conciliation Board.

Under the provisions of the Workmen's Compensation Act, 1923, the employees who sustain permanent or temporary injuries while at work are given compensation as sanctioned by the district magistrate in his capacity as ex-officio commissioner under this Act. During 1957-58, 5 employees were given such compensation.

This concern has constructed one hundred and fifty one-room tenements for its workers with free electricity and conservancy in most of them.

There is a club where facilities for indoor and outdoor games are provided and a library of about 700 books. Two Hindi monthly magazines, a Hindi daily newspaper and an English newspaper are also placed in the library for the workers.

Free medical aid is also provided for the employees in the hospital which is staffed by a doctor and a compounder.

The workers have formed a trade-union and themselves organise welfare and recreational activities such as dramas, poetic symposiums like *kavi-sammelans* and *mushairas*, football tournaments, etc., and are becoming conscious of their rights.

Prohibition

The district is not a dry area and steps are being taken through the District Temperance Society to discourage the use of liquor and other intoxicants. This organisation has a non-official president and an official secretary and has a total membership of 61

persons including social workers and other people representing various walks of life. Leaflets, plays performed in big gatherings (like fairs), cinema-slides, filmstrips and the individual approach are all pressed into service.

Advancement of Backward Classes

The work relating to the social, economic and educational betterment of the backward classes was started in an organised manner in the district in 1952, but at that time the district planning officer looked after this work with the assistance of two supervisors for Harijan welfare. The post of Harijan welfare officer was created in April, 1957, and he is assisted by two supervisors and one honorary social worker. All the staft is, however, still attached to and works under the general control of the district planning officer, as a part of the co-ordinated Planning Scheme.

There is a District Harijan Sahayak Committee in Faizabad, presided over by the chairman of the *Antarim Zila Parishad*. The vice-chairman of the committee is nominated by the government, and the district planning officer and the Harijan welfare officer act as its secretary and joint secretary respectively. It is an advisory body, and advises the local bodies and the *Antarim Zila Parishad* on matters pertaining to the welfare of the Scheduled Castes, Vimukti Jatis and other backward classes. The committee also advises the district inspector of schools and the district Harijan welfare officer in the award of stipends, scholarships, etc., to these backward classes. Other ameliorative measures such as Harijan sammelans (gatherings) and community dinners to rehabilitate the backward classes are also being adopted. The passing of the Untouchability (Offences) Act, 1955, is yet another step in this direction.

Educational Facilities—Free tuition, stipends, scholarships, grants for books and stationery, etc., are afforded to the children of these people. During 1957-58 the Scheduled Caste students studying in Classes VI to XI were granted scholarships amounting to Rs 23,560 and Rs 850 was given to them for the purchase ot books. The students belonging to the other backward classes were granted Rs 9,680 as scholarships and Rs 150 for the purchase of books. A night school for adults has been started in Faizabad town to promote adult literacy among the Harijans, the daily attendance being about 35. There are also 3 hostels, one each at Faizabad, Tanda and Akbarpur, for providing cheap accommodation to Harijan students and the boarders are provided with free furniture, newspapers, etc.

Economic and Social Uplift—Various schemes have been taken up in the district to improve the living conditions of these backward sections of society. Facilities for the purchase of livestock, fertilisers and agricultural implements are extended to them through the Community Development Blocks and they can get loans for this purpose from the co-operative credit societies. Better seeds are made available to them through the government seed stores and recoveries are made on a *sawai* (one and a quarter) basis at the time of harvest.

It was only during the first three years of the Second Five Year Plan that the Harijan Welfare Department distributed a grant of Rs 10,000 for agricultural purposes out of which chaff-cutting machines, ploughs, spades, etc., were purchased and distributed to the poor farmers of these classes. Flood relief does not come under the purview of the Harijan Welfare Department. As a result of the severe floods of 1958 a number of Harijans were rendered homeless. Government help in the form of a grant of Rs 3,300 was very opportune and about 90 Harijan families were benefited by it.

Cottage industries play a vital role in helping the agriculturists of these classes to supplement their income. For this purpose, spinning and weaving, leather work, carpentry, poultry farming, pig keeping, toy making, etc., are being developed. During the First Five Year Plan period a sum of Rs 9,800 was distributed among the Harijans for starting small-scale industries. Under the Second Five Year Plan greater impetus is being given to cottage industries and a sum of Rs 14,800 has been distributed during the first three years of this Plan period.

There is also a hide flaying society of Harijans in village Pura Bansman (in tahsil Bikapur) which helps its members in getting raw hides and tanning them. When the leather has been prepared by them, it is sold to shoemakers and the profits are distributed among the members of the society.

For improving their living conditions two main schemes were taken up, the construction and repair of houses and of wells. During the First Plan period 46 new houses were constructed for Harijan families and 10 old houses were repaired, the expenditure incurred being Rs 17,400. Rs 7,000 was earmarked during 1956-58 for the construction and repair of the houses of the Scheduled Castes, Other Backward Classes and denotified tribes. To provide water for the Harijans 58 new wells were constructed and 30 wells were improved during the First Plan period. A sum of

Rs 24,200 was sanctioned by the State Government for this purpose. Under the Second Five Year Plan also this scheme is being continued and 28 new wells have been constructed and 24 have been improved up to 1958 at a cost of Rs 9,200.

Charitable Endowments

Charitable endowments play an important role in society. Some educational institutions, hospitals, *dharmshalas* and other charitable organisations have been established by philanthropists who have created trusts and endowments in the district under the Charitable Endowments Act, 1890. At present there are 15 registered endowments in the Faizabad district which are religious or charitable and educational.

Religious or Charitable Endowments

Some of these consist of funds donated by philanthropic persons for the maintenance of beds in the various hospitals, the important ones being the Wishaw Endowment Fund instituted in 1900 with an amount of Rs 8,500, the Rai Sri Ram Bahadur Hospital Fund with a capital of Rs 24,000 donated in 1903 and the Bhuiya Kanahai Prasad Endowment Fund with a capital of Rs 2,000 instituted in 1915. These funds are administered by the civil surgeon, Faizabad. The other notable endowment is the Emperor's Coronation Charity Trust, which was created on June 16, 1903, with an investment of Rs 1,900 in government securities. The interest accruing on this amount is made available to the district magistrate, Faizabad (who is the chairman of the Trust), in six-monthly instalments and is utilised for the provision of blankets and clothing for distribution to the poor in Faizabad and Ayodhya, but professional mendicants are not eligible to receive any assistance. There is special distribution of alms on the 1st of January each year in commemoration of the coronation of Edward VII.

The Shyam Sunder Dharmshala Trust was founded on July 15, 1924, with a capital of Rs 83,000, donated by (Srimati) Saraswati Devi for the upkeep, repairs, extension and improvement of the *dharmshala*, built by her. The Trust also distributes parched gram to the poor and maintains a *paushala* during the summer. The Trust is managed by a committee of seven, the president and the secretary both being non-officials. In 1957 the income was Rs 2,163 and the expenditure amounted to Rs 1,367. The charges for various services paid by travellers staying in the *dharmshala*, donations and subscriptions and the interest on the

amount at the disposal of the Trust are its main sources of income. The accounts are audited by authorised auditors.

The Balrampur Sadabrat Endowment in Ayodhya functions for the benefit of persons who are unable to earn their living such as the blind, the destitute, orphans or the aged. The Trust was instituted with an endowment of Rs 50,000 on December 3, 1892. There is a managing committee of four with the district magistrate as president and the sub-divisional officer (Sadar) as secretary. Cooked and uncooked food is distributed daily to the indigent. The total expenditure during 1957-58 was Rs 1,620.

In 1952, the Kaushal Kishore Bhargava Public Service Charitable Endowment Trust was created and named after the donor who gave a sum of Rs 6,000 with the object of promoting selfless and humanitarian work on the occasions of fairs, fires, floods and epidemics. Six prizes of equal value are awarded every year, one in each of the six districts, Faizabad, Varanasi, Allahabad, Farrukhabad, Meerut and Saharanpur, to persons rendering outstanding service to the people in times of natural calamities during the year. The corpus of the trust fund remains invested with the government and only the interest is utilised. The administration of the trust vests in the district magistrate, Faizabad, who sanctions the amount of the prizes on the recommendations of the district officers concerned.

Educational Endowments

There are some endowments for the promotion of general education, payment of scholarships and for giving other monetary help to deserving and poor students. The Manohar Lal Endowment Trust was instituted on February 18, 1921, with Rs 21,900, the interest on which is utilised for the benefit of the students of the Manohar Lal Higher Secondary School, Faizabad. The Bishan Prakash Scholarships Endowment Trust was instituted in 1923 with a donation of Rs 24,200 for awarding scholarships to deserving students of this district. Four scholarships are given, one to a student of the Allahabad University studying for the B.A. (Part I), one to a student studying in the Intermediate (first year) and two to students studying in class IX; these scholarships are of the denominations of Rs 12, Rs 10 and Rs 5 per month respectively and continue for two years. Proper accounts of the expenditure of the Trust are maintained and these are subject to audit by authorised auditors.

The Rai Shiv Prasad Bahadur of Gopalpur Charitable Endowment Trust was created in 1934 with Rs 95,000 in cash and

Rs 10,500 in property and was named after the donor. It provides the following benefits: tuition fees for 15 students hailing from village Gopalpur (pargana Mangalsi, district Faizabad) for studying in classes (up to class X) in any recognised English school in Faizabad town; 12 scholarships ranging from Rs 60 to Rs 144 generally for a year, for various courses of study from class IX to the University stage; two medals (one gold and one silver) to meritorious students; Rs 50 for books to be distributed annually among poor students studying English up to class VIII in any recognised English school in the Faizabad district. There is also a provision for the grant of stipends to six poor widows who are unable to support themselves without such help. The trust also maintains two *paushalas* during the summer [one in village Bichhiya (pargana Haveli Avadh) and the other in Gopalpur], besides the Rudra *dharmshala* and the Rudra dispensary, both situated in Gopalpur. The dispensary has a full-time *vaid* and a compounder and the patients, who mostly belong to the neighbouring villages, are treated free of cost. The management of the Trust is in the hands of a committee of seven members with the district magistrate, Faizabad, as its president and a deputy collector (who has to be a Hindu) as secretary.

The Hobart Reading Room Endowment Trust, Jalalpur, was registered in 1924 with Rs 4,800 at its disposal and it maintains a public reading room, the interest being utilised for the purchase of news, apers, journals, periodicals and books and on the upkeep of the building. The yearly expenditure is about Rs 500. Its management is vested in a committee of twelve, the district magistrate, Faizabad, and the sub-divisional officer, Akbarpur, being its president and secretary respectively. The accounts of the trust are audited by authorised auditors

There are also other trusts like the Bikapur Hobart Gold Medal Prize Endowment Trust (Rs 600), the Forbes High School, Faizabad, Endowment Trust Fund (Rs 20,700) and the Rai Zalim Singh Bahadur Scholarship Endowment Trust, Akbarpur (Rs 9,000), which award medals and scholarships to needy and deserving students.

Sunni Waqfs

Dedications of property for a religious, pious or charitable purpose are known as *waqfs* and the administrator is called the *mutawalli*. There are 54 Sunni *waqfs* in the district, 51 of which are for religious purposes and maintain mosques in the town of Faizabad and elsewhere in the district. The remaining three are

meant for the maintenance of primary schools. The annual income of these *waqfs* ranges from Rs 50 to Rs 5,000. The property donated by Hafiz Abdul Sattar fetches an annual income of Rs 4,800 approximately, out of which a school, the Qanz-ul-ulum, is being maintained. The other *waqfs* are comparatively small, the annual income of none exceeding Rs 800. All these *waqfs* function under the supervision of the Sunni Central Board of Waqfs, Lucknow.

Shia Waqfs

There are 52 Shia *waqfs* in the district, which were formed for religious and charitable purposes, the important ones being those relating to the mosque of Nawab Hasan Raza Khan and the *maqbara* (tomb) of Bahu Begum. A large property was donated by Nawab Hasan Raza Khan in 1790 for maintaining a mosque and a library and also for holding a *majlis* on his death anniversary. On this day food is distributed to the poor and discourses on religious topics are held. In the library there are books on religious and social topics in Urdu, Arabic and English.

The *waqf* is under the management of a committee of 7 members with Syed Badshah Hussain of Lorepur as president and Syed Nizam Hussain as secretary. The accounts are maintained by the *nazul* office of Faizabad. In 1957-58 an income of Rs 16,500 accrued out of which only Rs 6,200 was utilised. Apart from the interest some money is collected from the rent of the shops attached to the mosque and from donations and contributions made by religious minded persons.

By a deed of deposit executed by Bahu Begum, (the wife of Nawab Shuja-ud-daula) on July 25, 1813, three lakhs of rupees were entrusted to Darab Ali Khan for building her tomb. She also directed that certain villages in pargana Pachhimrath with an annual revenue of Rs 10,000 be allotted for the maintenance of the tomb. This deed was accepted by the governor-general and the nawab vizir made the grant of the villages. In 1816 the assignment of these villages was cancelled and in lieu Ghazi-ud-din Haider gave Rs 1,66,666 to the East India Company who agreed to pay an interest of 6 per cent on it, which after some fluctuations was determined at 3½ per cent in 1896. Bahu Begum died in 1815 but the mausoleum was completed forty years later. Attached to the mausoleum there are the Moti Mahal (which was the residence of Bahu Begum), the *jami masjid* which adjoins it and the *imambara* of Jawahar Ali Khan (one of the Begum's courtiers). The income of the

waqf is derived from the rent of the land around the tomb, the mosque and Moti Mahal and from the residential portions of these buildings (including the *imambara*) and the sale of garden produce. The amount is spent on the repairs of the tomb and other buildings, observance of *majlises* and religious ceremonies, maintenance of the *maktab* (known as the Wasika Arabic School) and salaries paid to servants.

The *waqf* is registered with the Shia Central Board of Waqfs, U.P., Lucknow. It is at present being managed by the district magistrate, Faizabad, who is assisted by an advisory committee consisting of 8 members, which sanctions the expenditure to be incurred during the year. During 1957-58 the total income of the *waqf* was Rs 16,862, including the balance of the previous year and Rs 15,859 was spent, leaving a balance of Rs 1,003 unutilised.

The other notable buildings which have been dedicated for charitable purposes are Gulab Bari, Maqbara Bani Khanam, Maqbara Nawab Nusaratullah Bahadur and Takia Kothi Hamidani, all in Faizabad town and Imambara Mirza Bindu Beg in Ayodhya. These buildings are managed by the *nazul* office in Faizabad which also maintains their accounts. It also defrays the expenditure on the recitation of the *Quran* here and on the decorations of these buildings on the occasion of Moharram. The Archaeological Department of the Government of India has recently given some financial assistance for the maintenance of these buildings.

Among the *waqfs* are also some relating to mosques (constructed by the nawabs of Avadh and other religious persons), such as Masjid Khajoor, Masjid Mir Najaf Ali, Masjid Amaniganj in Faizabad town, Masjid Fatesri Shah in the Cantonment and Mosque Shahjahani in Ayodhya. These are also maintained by the *nazul* office and the main activities here are the recitation of daily prayers (*namaz*), the distribution of alms (*khairat*) to the poor and the destitute and arranging of religious gatherings (*majlises*).

Wasikas—The word *wasika* (Arabic *wasiqa*) means written agreement, a bond or obligation. The *wasikas* are family pensions paid to the descendants, other relations, dependants, servants and favourites of the members of the royal family of Avadh and are peculiar only to Faizabad and Lucknow. The *wasika* funds are administered by the wasika officer (who is posted in

Lucknow) under the Oudh Wasikas Act, 1886. It is under the terms of the deed of deposit, executed by Bahu Begum in 1813, that *wasikas* are given to certain persons belonging to Faizabad. The total number of beneficiaries receiving *amanat wasikas* (trust pensions) is 45 and those getting *zamanat wasikas* (security pensions) are 5.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL ORGANISATIONS

Representation Of The District In The Legislatures

Political Parties

There is no political party of purely local standing in this district, those functioning are of an all India or provincial character. As their numerical strength keeps on fluctuating, no accurate figures of membership can be mentioned. However, the results of the general elections held in 1952 and 1957 (given below) show the position of the different political parties in the district.

Vidhan Sabha (Legislative Assembly)

For the general elections of 1952 the district was divided into 8 constituencies from which 11 candidates were to be elected, eight for general seats and three for seats reserved for candidates of the Scheduled Castes. Sixty-three candidates contested the elections of whom 25 were Independents, 11 belonged to the Congress, 9 to the Socialist Party and 5 each to the Jan Sangh and the Ram Rajya Parishad. The other parties which set up their candidates were the Kisan Mazdoor Praja Party, the Uttar Pradesh Praja Party, and the Scheduled Castes Federation. The Congress captured 9 seats and one each went to the Socialists and the Independents.

During the general elections of 1957 the district was divided into 7 constituencies and the number of seats was also reduced to 10 (seven general and 3 reserved for candidates of the Scheduled Castes). The Congress set up candidates for all the seats and won the three reserved seats and four of the general seats. The remaining 3 seats from the Bikapur (east), Surhurpur and Akbarpur constituencies went to the Independents. Of the 50 contestants, 16 were Independents and eight, seven, five and four belonged to the Communist Party, the Jan Sangh, the Praja Socialist Party and the Ram Rajya Parishad respectively. The total number of votes in the district in the general elections of 1952 was 12,49,500 and the total number of valid votes polled was 4,69,122. In the elections of 1957 the total polling rose to 5,11,833 out of a total of 13,12,799 votes.

The following table shows the number of votes polled for each political party in the district at both the general elections:

Name of Party	Number of valid votes polled	
	1952	1957
Congress	1,84,819	1,90,592
Socialist	70,351	..
Kisan Mazdoor Praja Party ..	41,646	..
Ram Rajya Parishad	23,104	18,241
Jan Sangh	21,764	63,228
Uttar Pradesh Praja Party ..	8,865	..
Scheduled Castes Federation ..	4,879	..
Praja Socialist Party	..	53,442
Communist	..	51,633
Independent	98,694	1,34,597

Vidhan Parishad (Legislative Council)

The district is included in the three constituencies, the U. P. East (Graduates), the U. P. East (Teachers) and the Lucknow (Local Authorities). So far no actual resident of Faizabad district has been elected or sent to the Vidhan Parishad.

Lok Sabha (House of the People)

In the general elections of 1952 the district had a double member constituency for the Lok Sabha, one seat being reserved for the Scheduled Castes. In addition to this constituency, the south-western portion of the Faizabad district formed a part of the Sultanpur district (north)-cum-Faizabad district (south-west) constituency from which one candidate was elected. The whole of the district was formed into a double member constituency by the Delimitation Commission of India during the general elections of 1957, and the portion falling in the Sultanpur constituency was also included in this constituency. The total number of valid votes polled increased from 5,26,515 in 1952 to 6,14,954

in 1957. At both these general elections all the seats in the Lok Sabha from this district were captured by the Congress. The number of votes polled by each party is given below:

Party	Number of valid votes polled	
	1952	1957
Congress	2,41,549	2,53,096
Kisan Mazdoor Praja Party	1,47,053	..
Ram Rajya Parishad	1,05,203	28,468
Scheduled Castes Federation	32,710	..
Jan Sangh	..	1,37,978
Praja Socialist Party	..	79,771
Communist	..	69,072
Independent	..	46,571

Rajya Sabha (Council of States)

None of the sitting members of the Rajya Sabha from the State belongs to the Faizabad district.

Newspapers And Periodicals

Hindi—Ayodhya being an ancient seat of learning and a place of great religious sanctity, it is natural that periodicals published here in Hindi should be devoted to Hindu religious philosophy. Some of them also have given prominence to particular creeds professed by the promoters of the magazines. Of purely local interest, they have had very little circulation outside the district. *Avadh Bharati*, was an early publication in which essays of general interest were printed, but it soon lost ground and had to be discontinued. The *Adhyapak Samaj*, another Hindi monthly, printed by the Lokraj Press, Gosainganj, was a magazine for teachers. *Saket* was a religious paper with a limited circulation which had to be discontinued owing to financial difficulties. Among the existing religious magazines, *Virakt* and the *Avadh Sandesh* claim a circulation of 1,500 and 500 copies respectively. The former (printed at the Ramesh Art

Press, Ayodhya) is a weekly magazine on Hindu philosophy (particularly of the Vaishnava school). The *Avadh Sandesh* is a monthly magazine printed at the Hanumat Press, Ayodhya. *Manav Jiwan*, a monthly magazine published at the Sarvodaya Press, Ayodhya, enjoys considerable popularity in the district and aims at fostering friendship between India and Nepal. It has also published articles on Buddhist philosophy. Apart from having local circulation, some copies are sent to Nepal where Hindi knowing people read it with interest.

The weekly *Kisan*, which published articles on modern techniques of agriculture and also quoted the rates of important grains and commodities, has ceased publication now. The *Bazar Samachar*, a magazine published by the Prakash Printing Press, Faizabad, in which market rates of important commodities and grains were quoted, was very popular with grain dealers and merchants. The weekly *Rashtra Sandesh* was a nationalist paper disseminating the ideas of the Congress. *Janmorcha*, *Desh Videsh* and *Lokraj* are the current papers which publish news about the district and about the social, economic and political events taking place in the world. The *Lokraj* is a weekly newspaper, which gives important Indian and foreign news *Desh Videsh* is a Communist weekly, published by the Krishna Printing Press.

Janmorcha is an old paper, its publication was discontinued for about a year and it resumed publication in December, 1958. It is the only daily newspaper of the district at present and gives information regarding the development activities in the district. It is published by the Prakashan Sahkari Sangh, Ltd., Faizabad.

Sanskrit—There are some periodicals published in Sanskrit as well. *Sanskritam*, a weekly magazine printed at the Sanskrit Mudranalaya, Ayodhya, aims principally at the propagation of the Sanskrit and its literature and the articles published in it are mainly on religious topics but news about social and economic events in the district also find a place in it. *Sanskrit Saket*, another weekly, is published at the Brahma Deo Printing Press, Ayodhya. It publishes essays on social and religious topics. Sometimes results of Sanskrit examinations held in Ayodhya are also published in this magazine.

Urdu—Faizabad, having been the capital of Avadh during the regime of the early nawabs, produced some important periodicals in Urdu in the latter half of the 19th century, prominent among which were *Khairkhwah-i-Avadh* (started in 1883, disconti-

nued in 1888), *Hamdard* published by the Nasiri Press (lasted for two years only from 1890 to 91), *Shan-i-Avadh* (started in 1884), published by the Naraini Press and *Aftab* which stopped publication recently.

Among the Urdu periodicals *Akhtar* (started 1939), the Faizabad Gazette (started in 1954) and *Shan-i-Avadh* (which was started in 1955 and seems to be a different paper from its namesake mentioned above) may be mentioned, all being weeklies. The second and third are published by the Faizabad Press and the first is printed at the Akhtar Press, Faizabad. The first two publish news, current events and court notices and it is rarely that articles of social and cultural interest find a place in them, but all three at times have ventilated the grievances of the local public.

No English periodical is published in the district but of the English dailies people get the *Northern India Patrika, Leader, National Herald* and *Pioneer* from outside. A few copies of the *Times of India* and the *Statesman* are also sold in Faizabad town. The Hindi dailies, *Navjivan, Swatantra Bharat* and *Bharat* and *Aj* and the Urdu daily *Qaumi Awaaz*, are also read in the district.

Of the magazines which are read in Faizabad are the *Illustrated Weekly of India, Blitz, Screen* and *Shankar's Weekly* in English, *Dharma Yug, Maya and Manohar Kahaniyan* in Hindi and *Shama* in Urdu. The circulation of these papers and periodicals is limited to educated people generally.

Voluntary Social Organisations

Voluntary social welfare organisations in the district formerly depended on the philanthropy of religious minded people. An effort is now being made to organise them more effectively under the guidance of the assistant social welfare officer who makes recommendations regarding the grants to be given to these institutions by the Social Welfare Department and also scrutinises their accounts and activities. He is assisted by an honorary social worker. Voluntary organisations in Faizabad are mainly social whereas in Ayodhya there are various religious bodies also which work for the welfare of the people during fairs and exhibitions. Relief work in times of floods, famines, epidemics and public distress is also undertaken by these agencies. The spheres in which these organisations work are the care of orphans and destitutes, women's welfare, youth and community welfare and works of a religious nature like recitations, *kathas, kirtans*, etc.

Orphanages

There is only one orphanage in the district, the Bari Bua Muslim Yatimkhana on the Ayodhya-Faizabad road. It was established in 1935 to provide shelter for Muslim orphans and its activities are still confined to orphans (boys and girls) of that community. Its objective is to make these children self-dependent and to turn them into useful citizens. The number of inmates is 35 and they are given free residence, food and clothes. The orphanage also maintains a junior high school which is open to students of all communities. The District Board gives a yearly grant of Rs 240 to meet the expenditure of the orphanage and the Social Welfare Department, U.P., and the Central Social Welfare Board also render assistance which varies from year to year. Rs 500 was given by the former in 1957-58. Voluntary contributions are also substantial, amounting to about Rs 8,000 per year.

Institutions for Community Welfare

The Weavers' Association, Faizabad, looks after the welfare of the weavers and spinners of whom there is a large population in the Tanda and Akbarpur tahsils. Meetings are occasionally held, matters of common interest are discussed, common grievances are brought to the notice of the local authorities and where possible efforts are made to redress them by self-help.

The Poor House, Faizabad, was established in 1908 and undertakes the task of helping poor and destitute persons by giving them free food and lodging in return for work. The Municipal Board of Faizabad-cum-Ayodhya has taken over its administration and now spends about Rs 100 a month on the maintenance of the inmates whose number was only six during 1957-58. The Social Welfare Department, U.P., also gave it a grant of Rs 1,000 in that year.

The Saghan Vikas Kshetra Samiti runs an *ashram* at Raniwan (pargana Mijhaura, tahsil Akbarpur) which implements some of the Intensive Area Schemes of the Khadi and Village Industries Commission. The Gram Swavlambi Vidyalaya Higher Secondary School is attached to the *ashram*, the main objectives of the latter being making arrangements for the education of children and adults, the propagation of *khadi*, and making the village a self-supporting unit. Nine social workers, including a woman, work here for the achievement of these ends. Training is given in the weaving of blankets, durries, etc. The

main sources of income are the sale proceeds of the articles prepared here and contributions from the public. The articles are sent to exhibitions, fairs, etc., for sale. During 1957-58 the Khadi and Village Industries Commission gave a grant of Rs 18,000 which was utilised for giving facilities to the villagers for starting various small-scale industries. A part of this sum was also utilised for the construction of 20 rent-free tenements for Harijan families. Both the Central and State governments have rendered assistance to this institution for the development of cottage industries in the villages.

The Tirtha Rakshini Sabha, the Tirtha Sudhar Samiti, the Vidya Devi Seva Samiti, the Avadh Seva Samiti and the Dev Kali Seva Samiti, all in Ayodhya, render help to the public in fairs and exhibitions and also undertake relief work in times of famines, floods and other calamities.

Samaj Kalyan Samities

The Social Welfare Department has initiated a new scheme of organising in every district a Zila Samaj Kalyan Samiti (a purely voluntary organisation) the objective being the co-ordination of welfare activities in the district. In order to mitigate social evils and to maintain cultural and moral standards, it encourages progressive thought among the people. It also aims at creating for the youth opportunities for self-expression, training in leadership and participation in social and cultural activities in order to canalise their talents into fields of constructive activity.

Under the aegis of the Zila Samaj Kalyan Samiti of this district there are 11 Mohalla Samaj Kalyan Samities, nine in Faizabad town, one each in Ballahata, Rekabganj, Mahajani Tola, Bazaza, Kotha Parcha, Haiderganj, Rath Haweli, Delhi Darwaza, Bachhra and two, Raiganj and Rajghat, in Ayodhya.

The Zila Samaj Kalyan Samiti is composed of officials and non-officials (including one representative from each Mohalla Samaj Kalyan Samiti) with a nominee of the State Government as chairman, the president of the Municipal Board as vice-chairman and the assistant social welfare officer as secretary.

The main work of the Samiti is the construction and laying out of children's parks, play centres and gymnasia, organising baby shows, youth festivals, sports and physical contests, arranging for places of shelter for waifs, street urchins and homeless

children and organising drives for *shramdan* (voluntary labour), sanitation, economic uplift, adult literacy and the like.

The Mohalla Samaj Kalyan Samiti collects statistics pertaining to the social needs of people residing within its jurisdiction. The maintenance of a register of the socially, physically and mentally handicapped and of welfare institutions, hospitals, dispensaries, etc., the establishment of play centres, libraries and reading rooms, the running of a small free dispensary for the *mohalla* people, conducting adult literacy classes and undertaking programmes of social welfare, also form part of the Samiti's work.

The funds are derived from government grants (which amounted to Rs 500 during 1957-58), subscriptions from ordinary and life members of the Mohalla Samaj Kalyan Samities, donations from the public and income from cultural shows, *dangals*, baby shows, exhibitions, etc., which the Samiti organises.

Institutions for Women's Welfare

These are the outcome of the social awakening among the people and aim at the moral, physical, cultural and domestic welfare of women. The following institutions are working in the district:

The Women's Club, Faizabad, was started by some educated and well-to-do women of the town. Discussions are held on subjects of domestic and social utility, such as the development of children, ways of cooking special diets and the development of harmonious relationship in the family.

Sita Bhawan, Faizabad, was established in 1942. The principal service rendered by it is the training of women in sewing, embroidery, weaving and spinning. The expenditure is met from voluntary contributions and the rent of the house owned by the institution.

Girl Guides and Scouts

The girl guides of the Government Intermediate College for girls, Faizabad, and the Shyam Lal Rajey Arya Kanya Pathshala, Tanda, render useful service to village women by visiting nearby villages and teaching the women hygiene, the care of children, cooking, embroidery, home management, etc.

In addtition to these organisations, there is the District Shelter-cum-Reception Centre working under the Central Social

Welfare Board. As its name implies, it receives and provides shelter for abducted, deserted or destitute women for some time and then sends them on to one of the rescue homes at Lucknow, Dehra Dun of Meerut. The expenditure of the institution during 1957-58 was Rs 14,296 (Rs 11,796 recurring and Rs 2,500 non-recurring).

Institutions for Religious and Moral Welfare

There are a number of such institutions in Ayodhya for the propagation of moral values and for undertaking charitable activities. They arrange discourses on religious topics and propagate religious ideologies as propounded in the scriptures of the Hindus. The Virakta Mahamandal preaches the ideals of renunciation and selfless service and its members are generally sadhus, though others have also joined it in quest of peace and contentment. The Ramanandiya Kshetra Parishad is attended by people interested in the philosophy of Swami Ramananda. A well equipped library is maintained by this organisation. The members of the Raghupati Guna Kirtan Samaj arrange religious ceremonies and recitations of the *Ramayana*, *Bhagvat*, etc., present dramatic performances on the occasion of Shivaratri and have a *kirtan mandali* of their own. The Devkali Samaj also engages in similar activities and arranges dramatic performances on the occasion of Navratri.

Other cultural organisations are the Ramayana Adhyayan Kendra, the Katha Bhavan, the Hindi Shikshit Samaj, the Gunjan Goshthi, the Ramayana Mahamandal and the Tulsi Chaura Samiti, which organise *kavi sammelans*, discussion groups on religious topics, feature programmes and literary functions.

CHAPTER XIX

PLACES OF INTEREST*

AHRAULI GOVIND SAHEB (pargana Birhar, tahsil Tanda)

A metalled road from village Lohra in Azamgarh district and a two mile long kutcha road from Neori converge on this village which lies in latitude 26° 22′ north and longitude 82°52′ east, to the south of the Akbarpur-Azamgarh road.

The place owes its importance to the association of Govind Saheb, a saint, who passed his days in meditation here. His *samadhi*, beside which a tank has been constructed, still exists in the village. A religious fair lasting for 10 days is held here annually in the month of Agrahayana, the peak day being the tenth day of *shukla-paksh*. Arrangements for the fair are made by the authorities of Faizabad and Azamgarh in alternate years. It draws huge crowds from far and near. Shops from outside the locality are set up and a fair for the sale of horses, camels and cattle is also held on this occasion.

The poulation of the village is 372. It has an area of 242 acres with a land revenue of Rs 1,086, the cultivated area comprising 201 acres. Ahrauli Govind Saheb lies within the jurisdiction of the Baskhari police-station and the *Nyaya Panchayat* of Tighra Daudpur. It is included in the Ramnagar development Block.

AKBARPUR (pargana and tahsil Akbarpur)

The capital of the tahsil is a considerable town lying in latitude 26° 26′ north and longitude 82° 32′ east, at a distance of 36 miles by road from Faizabad and 12 miles from Tanda. It lies on the Lucknow-Mughal Sarai (Faizabad loop) line of the Northern Railway. The Government Roadways ply a bus between Faizabad town and Akbarpur, the road being a metalled one. Other bus routes run to Azamgarh and Tanda. Akbarpur is built on the left bank of the Tons. After the floods of 1955, a new cement concrete bridge, which is an extension of the old one, has been built on the river. Metalled and unmetalled roads connect the town to Faizabad, Jaunpur, Tanda, Iltifatganj, Ramnagar, Kichhauchha and Shahzadpur. North-west from the

* In this chapter the figures pertaining to population are based on the census of 1951 and those in respect of land revenue relate to *Fasli* 1366 (the year ending June, 1959).

town a road goes to Amsin and Gauhaniya. Roads also run from this place to Jalalpur, Maharua and Dostpur in the Sultanpur district.

Akbarpur was founded in the days of Akbar by Muhammad Mohsin who was in charge of the old pargana of Sinjhauli. He built a fort, high on the left bank of the Tons. It is said that in former days the place was covered with jungle and that Saiyid Kamal, a holy man, residing there was killed by robbers and buried within the precincts of the fort in which his tomb is still to be seen. Muhammad Mohsin Khan also built a mosque and the bridge over the Tons. The former stands in the fort where the tahsil buildings are now located. It bears an inscription in Persian stating that this officer constructed it in the reign of Akbar when Munim Khan Khan-i-Khanan was the Governor of Avadh in 976 *Hijri*. The bridge in its original form was entirely of masonry and beyond it on the right is a large embankment partly of masonry which extends eastward for some distance. Later some of the piers were removed and the arches replaced by girders. The great strength and solidity of the structure may be judged from the age and condition of the surviving original portions. On the north face is a stone slab with a Persian inscription bearing the name of the builder and the date which is the same as the date given in the inscription in the mosque. These buildings are said to have been erected in compliance with the directions of the Emperor himself, given when he passed through the place on his return from Jaunpur to Agra. The place was a mint town under the name of Akbarpur-Tanda. Shahjahanpur and Shahzadpur, on the opposite bank of the river, are named after the Emperor's grandson Shah Jahan. Since that time Akbarpur has been the capital of the pargana of the same name and its history is chiefly connected with that of the Saiyid house of Pirpur. There is a large *imambara* here and a number of mosques, the finest being situated in Shahzadpur across the river.

Besides the tahsil headquarters, Akbarpur has a police-station, the munsif's court and an inspection house of the Public Works Department. It has a hospital, a maternity centre and a veterinary hospital. A post and telegraph office as well as a telephone public call office also exist in Akbarpur. There is an intermediate college and a junior high school (with a hostel) for boys and also another junior high school for girls.

The town is electrified, the power being supplied from the thermal power-station at Suhawal in Faizabad tahsil. The bazar

is of considerable importance and is a big grain market. The formerly flourishing trade in hides is, however, declining. Fish, brought chiefly from Tanda, is exported from the Akbarpur railway station. The town has developed into an important centre of *khadi* production which is organised by the Gandhi Ashram, which is situated on the Tanda road. It was established in 1922 in the wake of the non-cooperation movement and was visited by Mahatma Gandhi in 1929. In 1932 and again in 1942 its workers were arrested. This is one of the four regional centres in U. P., the others being in Allahabad, Meerut and Moradabad. It has over 22,000 workers and the annual production is of the value of over 11 lakhs of rupees. The special products are white *khadi* and *khadi* prints. Other activities include carpentry, blacksmithery and soap-making. The Ambar Charkha Scheme is also in force here and 342 Ambar *charkhas* were turned out in 1958-59 by the *saranjam karyalayas* (units manufacturing parts and accessories) at Maghar and Deoria within the Akbarpur zone. *Khadi*, which is spun and woven by the weavers of neighbouring villages, is processed, dyed and printed in the centre and is exported to different distributing centres outside Akbarpur. Another cottage industry of Akbarpur is the manufacture of *biris*.

The area of the town (as constituted under the Town Areas Act) is 817 acres assessed to a revenue of Rs 1,932·75. Its cultivated area is 442 acres. The Town Area comprises 8 villages and its population is 8,206. There are over 2,000 houses now in the Town Area. The town is developing along the Tanda road outside the present boundaries of the Town Area.

Akbarpur is the headquarters of a Stage I development Block, covering an area of 1,00,320 acres and including a population of 1,19,521 persons. The cultivated area within the Block is 62,900 acres. There are eighteen *Nyaya Panchayats* within the limits of the Block.

AKBARPUR Tahsil

This tahsil forms the south-eastern sub-division of the district, extending from the Pachhimrath pargana of Bikapur on the west to the boundary of Azamgarh on the east. To the north lie pargana Amsin of tahsil Faizabad and parganas Birhar and Tanda of the Tanda tahsil, and to the south are the Baraunsa and Aldemau parganas of Sultanpur and pargana Mahul of Azamgarh, from all of which the tahsil is separated by the Majhoi river. Akbarpur is made up of three parganas, Mijhaura in the west,

Akbarpur in the middle and Surhurpur in the east. The last named pargana was formerly included in Tanda tahsil, but has been included in Akbarpur tahsil since 1904. The tahsil has an area of 3,43,704 acres and includes 908 villages. It is drained by several rivers: the Majhoi flows along the southern border, the Marha enters the tahsil at the north-west corner of Mijhaura and the Biswi meanders through the middle of the western flank of the tahsil. After traversing Mijhaura, the Marha and the Biswi join each other on the western boundary of Akbarpur pargana and the combined stream, known as the Tons, flows through this pargana and that of Surhurpur. It is navigable by boats of fair size as far as Jalalpur in the dry season and as far as Akbarpur in the rains. The little river Tirwa forms the northern boundary of the tahsil for a short distance and further east the Tonri flows along the borders of Surhurpur and Birhar. Topographical variations are chiefly due to swamps, *usar* (barren) and jungle patches and the natural differences in the soil. There is fertile loam, sandy in places, in the well-drained tracts in the centre of Mijhaura, in the north of pargana Akbarpur and in the south of pargana Surhurpur. The greater part of pargana Akbarpur south of the Tons is a sea of *usar* containing scattered islands of cultivation. Elsewhere the stretches of *usar* are broken up by shallow lakes and patches of dhak jungle now being cleared so that more and more land is being brought under the plough. Generally early rice is the staple crop, its success depending upon regular and well distributed rainfall. Drainage is defective in the swampy areas bordering the Tirwa and the Tonri rivers but the floods, when they come, are not serious. Numerous *jhils* overflow in a wet year but any possible damage is more than offset by their usefulness as a source of cheap and easy irrigation. The other sources of irrigation are tanks, wells, canals and tube-wells. The total cultivated area in the tahsil is 2,42,888 acres. The lands of the tahsil are assessed to a revenue of Rs 14,59,794·31.

The tahsil is well provided with means of communication. It has the benefit of the Lucknow-Mughal Sarai (Faizabad loop) line of the Northern Railway which traverses it diagonally from Gosainganj, just outside the western corner, to Malipur in the south-east. Parallel to this line runs a first class metalled provincial highway from Faizabad to Jaunpur, with an avenue of trees. There are metalled roads leading from Akbarpur to Tanda and from Malipur railway station to Jalalpur. Of the metalled roads passing through Akbarpur tahsil the most important are those from Tanda to Jaunpur, from Akbarpur to

Maharua, from Akbarpur to Sultanpur and those leading from Jalalpur to Baskhari, Chahora and Tighara.

The most important bridges in the tahsil are in Akbarpur and in Surhurpur, the former being on the Tons and the latter on the Majhoi. There is also a girder bridge on the Tirwa at Ukara on the road from Akbarpur to Iltifatganj. Temporary bridges are constructed only during the cold weather on the roads crossing the Marha and the Biswi and on the Tons at Jalalpur. A bridge has been built on the Marha near Gosainganj on the road to Bhiti. There are public ferries at Jalalpur, Basohri and Mijhaura. Besides these there are several private ferries which ply across the Tons and the other rivers.

The total population of the tahsil is 4,23,983, excluding the population of the Town Areas of Akbarpur and Jalalpur. The headquarters of the development Blocks of Bhiti, Katahri, Akbarpur, Jalalpur and Bhiaon are located within the tahsil.

AMANIGANJ (pargana Khandasa, tahsil Bikapur)

Amaniganj is a bazar lying within the limits of the large village of Mohammadpur. It is situated on the western border of the district, in latitude 26° 40′ north and longitude 81° 46′ east, at a distance of 27 miles from Faizabad and 25 miles from Bikapur (the tahsil headquarters). Lying on the road from Rudauli in Bara Banki to Haliapur in Sultanpur district, it is directly connected with the Faizabad-Rae Bareli road by a tube-well service road. Branch roads lead to Suhawal on the north-east and to Milkipur and Khajura Hat.

The village is said to have derived the name of Mohammadpur from one Shaikh Muhammad who drove out the Bhars, but nothing else is recorded of its history till the time of Asaf-ud-daula who founded the bazar. The village lands cover 1,339 acres and are assessed to a revenue of Rs 4,391·90. Cultivated land covers an area of 580 acres and the sources of irrigation include tube-wells. The population of the village is 2,191. Markets are held twice a week, and considerable trade is carried on in grain, cotton cloth and other commodities. A small fair is held in Amaniganj on the occasion of the Dasehra of Jyaistha. It has a post-office, an *Ayurvedic* dispensary, a primary school and a junior high school. There is also a seed store housed in a pakka building.

Amaniganj is the headquarters of a development Block (which is in Stage I) and covers an area of 63,390 acres of which

the cultivated area is 58,700 acres. The Block has a population of 70,884 persons and comprises 11 *Nyaya Panchayats*, Amaniganj itself being within the Mohammadpur *Nyaya Panchayat*.

AMSIN (pargana Amsin, tahsil Faizabad)

This village, which gives its name to the eastern pargana of the tahsil, lies in latitude 26° 34′ north and longitude 82° 26′ east, on the eastern border of the pargana, about 3 miles from the Gosainganj railway station. Through the village runs the road from Akbarpur to Gauhaniya where it joins that leading from Gosainganj to Sarwa on the Ghaghra.

Amsin has been the capital of the pargana since about 1763, when Raja Roshan Ali Khan of Hasanpur acquired a portion of the old pargana of Sarwa and made his local headquarters at Amsin where he built a fort, the strongest and the best fortified place in the neighbourhood. At one time Amsin gave its name to a small estate belonging to the great Barwars of this pargana but it passed into the hands of the Pirpur Saiyids between 1823 and 1832.

Amsin has an area of 1,175 acres and is assessed to a revenue of Rs 5,903.37. The cultivated area is 901 acres, the means of irrigation being canals, wells and tanks. It has a population of 2,024 persons. A small bazar is held in the village twice a week. The village lies within the Maya Block which is in the Shadow Stage. Amsin is the headquarters of a *Nyaya Panchayat*. It has a co-operative seed store, a primary school and a post-office.

AURANGABAD—see Iltifatganj

AYODHYA (pargana Haveli Avadh, tahsil Faizabad)

Ayodhya stands on the right bank of the Ghaghra (or the Saryu as it is called within the sacred precincts), in latitude 26° 48′ north and longitude 82° 13′ east, five miles north-east of the town of Faizabad. It lies on the Lucknow-Mughal Sarai loop line of the Northern Railway and the railway station of Ayodhya is about a mile and a half to the south of the town with which it is connected with a cemented road. The national highway from Lucknow to Gorakhpur and onwards passes through Ayodhya and links it with the town of Faizabad. Another road runs south from the centre of the town to join the Jaunpur road at Darshannagar. There are several branch and cross roads giving access to all parts of the town. The river is crossed by a pontoon bridge at Ayodhya Ghat; during the rainy season it becomes unserviceable and a ferry is maintained in its place

by the Public Works Department on behalf of the Central Government. A bridge is now being constructed on the Saryu at the 84th mile (of the national highway) from Lucknow which will be the longest bridge in the State with a length of 3,354 feet and will provide permanent and easy communication over the river.

Ayodhya (which means invincible) is a place of great antiquity. According to Hindu mythology it represents the forehead of Vishnu and is the chief of the seven cities (*saptpuri*) of pilgrimage in India. As Carnegy puts it, "Ajudhia, which is to the Hindu what Mecca is to the Mahomedan, Jerusalem to the Jews, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on earth for that is transitory but on the chariot wheel of the Great Creator himself which will endure for ever."* It is intimately connected with the mass of legend relating to Rama and the Suryavanshi (Solar) race and was certainly the capital of several reigning dynasties. It is one of the most important centres of Vaishnava worship. Buddhist tradition mentions Saket as the place where Buddha spent 16 summers and some scholars consider Ayodhya and Saket to be identical. In the fifth century A.D. it came under the sway of the Imperial Guptas and became a flourishing trade centre. Probably the Chinese pilgrims Fa-hien and Hiuen Tsang visited this place. Nothing of antiquity has survived as many acts of vandalism were perpetrated by the different invaders. For a long period from the seventh century A. D. onwards the place appears to have been almost deserted. In early mediaeval times it rose again in importance under the Muslim rulers who made it the seat of government of a large province. That it was still regarded as a holy spot by the Hindus is clear from the fact that it was desecrated by Babur and Aurangzeb and that the presence of a Muslim governor and his court contrived to keep the Hindu shrines continually in the back-ground. Ayodhya was also a mint town under some of the Mughal kings. It is not clear when it first began to assume its present proportions; the change presumably occurred about the middle of the 18th century when the capital of the Muslim rulers was removed from Ayodhya to the new city of Faizabad and the Qila Mubarak or fort of Saadat Khan (near Lachhman Ghat in Ayodhya) was abandoned for his country residence at the *Bangla*. With the departure of the court, the Hindus were left to them-

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* Carnegy, P. : *A Historical Sketch of Tahsil Fyzabad, Zillah Fyzabad*, (1870), p. 5.

selves and numerous temples and monasteries sprang into existence. Nawal Rai, the deputy of Nawab Safdar Jung, built a fine house in Ayodhya which still stands on the river front. Probably this rise in importance was due to the growing popularity of the *Ramacharitmanasa* of Tulsidas and the progress of this place became even more rapid after the annexation of Avadh by the British. Before the middle of the nineteenth century Ayodhya was regarded as a stronghold of Hinduism although the great family of Sakaldvipi Brahmanas, whose representative bore the title of 'Maharaja of Ayodhya', had but little to do with the place and even the fine palace of the Maharaja in the east of the city and its adjoining temple are not very old.

Ayodhya is pre-eminently a town of temples but not all the places of worship are connected with the Hindu religion. There are some Jain shrines and several Muslim mosques and tombs. It is said that at the time of the Muslim conquest there were three important Hindu shrines here and little else, the Janmasthan temple, the Swargadwar and the Treta-ke-Thakur. The Janmasthan was in Ramkot and marked the birthplace of Rama. It seems that in 1528 A.D. Babur visited Ayodhya and under his orders this ancient temple was destroyed and on the site was built what came to be known as Babur's mosque. The material of the old temple was largely employed in building the mosque and a few of the original columns are still in good preservation; they are of close grained black stone (*kasauti*) bearing various Hindu bas-reliefs (see Plate I), the outer beam of the main structure being of sandal wood. The height of the columns is seven to eight feet, the shape of the base, the middle section and the capital is square, the rest being round or octagonal. There are two inscriptions in Persian, one on the outside and the other on the pulpit bearing the date 935 *Hijri*. Subsequently Aurangzeb also desecrated the shrines of Ayodhya which led to prolonged bitterness between the Hindus and Muslims. The latter occupied the Janmasthan by force and also made an assault on Hanuman Garhi. Attacks and counter-attacks continued, culminating in the bloodshed of 1855 under the leadership of Maulvi Amir Ali. As a result, in 1858 an outer enclosure was put up in front of the mosque and the Hindus, who were forbidden access to the inner yard, had to perform their puja on a platform outside. Since 1949 the position has changed and the Hindus have succeeded in installing the images of Rama and Sita in the mosque owing to which the spot has become the object of much litigation. Now the inner yard is protected by an armed guard and only a few

Hindu *pujaris* (priests) are allowed access to the inner sanctum.

Outside the outer wall of this contested shrine there is an old and broken image of the Varah (boar). There are a number of mounds in the vicinity bearing traces of different layers of brick work. A good view of the Saryu and the country beyond may be seen from the old platform of one of these mounds.

Other mosques built by Aurangzeb are now in ruins. That near Swargadwar replaced an ancient temple. Near the Mani-parvat there are two graves (venerated as those of the patriarchs Seth and Job) which are mentioned in the *Ain-i-Akbari* as being six and seven yards in length respectively. A grave about 9 yards long and reputed to be that of Noah, is situated near the police-station. Another shrine held sacred by the Muslims is that of Shah Juran Ghori who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in the Murao Tola near Swargadwar, giving his name to the mound on which his tomb stands. The shrine of Naurahni Khurd Makka takes its name from one of the earliest Muslim immigrants and a renowned saint, Mir Ahmad (who is said to have derived his cognomen from the place Naurahni from where he came). The tomb on Kabir-tila (one of the chief bastions of Ramkot) is still revered as that of Khwaja Hathi, a follower of Babur. There are some other old shrines such as those of Makhdum Shaikh Bhikha (a devotee who lived about 250 years ago), of Shah Saman Fariad-ras and of Shah Chup. The only remaining institutions of Muslim origin are the Hayat Bakhsh and the Farhat Bakhsh, former royal gardens which later passed into Hindu hands.

Among the numerous temples of Ayodhya is the Treta-ke-Thakur which marks the place where Rama performed an *ashva-medh yajna* and set up images of Sita and himself. About three centuries ago, the Raja of Kulu built a new temple, presumably on the same site. It was improved in 1784 by Ahalya Bai, the famous Holkar queen, who also built the adjoining ghat. The ancient images (of black stone) were said to have been thrown into the river by Aurangzeb and to have been recovered and placed in the new temple known as Kaleram-ka-mandir.

The chief place of worship in Ayodhya is the site of the ancient citadel of Ramkot which stood on elevated ground in the western part of the city. The old ramparts have long since disappeared but the mound remains and on it stand a number of temples. The Hanuman Garhi, a massive structure in the

shape of a four-sided fort with circular bastions at each corner, houses a temple of Hanuman and is the most popular shrine in Ayodhya.

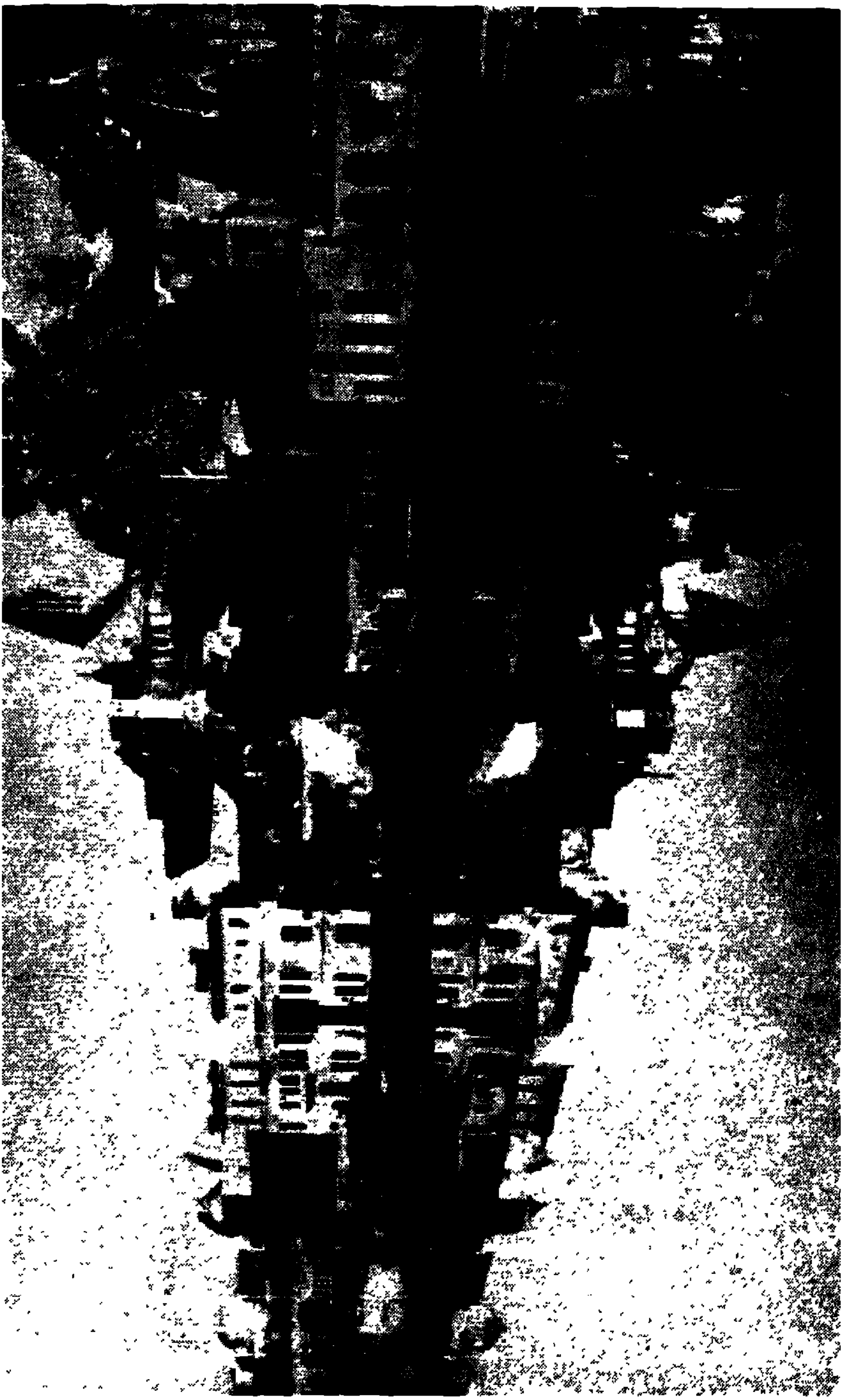
The *Mahant* (pontiff) of Hanuman Garhi claims to have in his possession a record indicating that the present structure was constructed on the site of some land granted by a Nawab of Avadh to a sadhu who cured him of a severe illness.

Among other places of interest is the Kanak-bhavan. Legend has it that Kaikeyi built it for Sita, and that it was originally the palace of Rama. Subsequently it appears to have fallen into decay and to have been restored time and again by various kings, including Vikramaditya. The present temple was built by Rani Krishnabhanu Kunwari of Orchha in 1891. There are some modern paintings and a small library here as well as a copy of a Sanskrit inscription which seems to imply that on Tuesday, the 2nd of the dark fortnight of Pausa in Yudhishthir *Samvat* 2431, King Vikramaditya, the son of Gandharva Sen, restored this temple and installed in it the images of Rama and Sita.

Other sacred places are the Sita Rasoi (Sita's kitchen), the Bara-asthan, the Ratna-singhasan (marking the place where Rama was enthroned after his return from exile), the Rang-mahal, Anand-bhawan, Kaushalya-bhawan and the temple of Ksheereshwarnath containing the image of Siva said to have been installed by Kaushalaya.

From Hanuman Garhi the main road leads north to the river passing the Bhur and the Shish-mahal temples on the left and on the right those of Krishna, Uma Dutt and Tulsidas. To Tulsidas is dedicated a temple, Tulsi-chaura, which is said to be the place where he started writing his great epic, *Ramacharitmanasa*.

Along the river, to the west of the road, are the bathing ghats and a number of temples, the most important being the Swargadwar ghat, the ancient Nageshwarnath temple of Mahadeva, the Janaki-tirth, the Chandra-hari and the Lakshman Qila, the site on which the Muslim fort (Qila Mubarak) stood. The temple of Nageshwarnath is said to have been established by Kush, the son of Rama. Legend has it that Kush lost his armlet while bathing in the Saryu, which was picked up by a Nag-kanya, who fell in love with him. As she was a devotee of Siva, Kush erected this temple to please her. It is said to have been the only temple which had survived till the time of Vikramaditya, the rest of the city of Ayodhya having fallen into ruins and become covered with dense forests. It was by means of this temple that Vikramaditya was



able to locate Ayodhya and the sites of the different shrines and sacred places in it. This temple opens only on *ekadashi* (the eleventh day of each fortnight) for worship by the public. It is said that the original temple was demolished by Aurangzeb and the present temple was reconstructed later.

East of the road are many more temples and holy places extending as far as Ram Ghat, close to which is a cluster of shrines; mention may be made of the important ones—Sugriva-kund, the Dharma-hari, Maniram-ki-chhaoni and the Maharaja's marble temple north of the Kotwali.

Beyond the Maharaja's palace and the Rani Bazar to the south is the peculiar mound known as Maniparvat. It stands about sixty-five feet high and some scholars think it marks the site of a ruined Buddhist stupa. One legend is that when Hanuman was carrying the hill bearing the healing herb for Lakshman's wound, from the Himalayas to Lanka, a portion broke off and fell in Ayodhya and that it is this very mound. A second account, which is the locally accepted tradition, states that the mound was made by Rama's labourers who, when returning home in the evening, emptied their baskets at this spot, thus giving it the name 'Orejhar' (basket shakings). Maniparvat is a protected monument and there is a Trigonometrical Survey Station here.

To the south-east of Ramkot are two smaller mounds supposed by General Cunningham to be of Buddhist origin. One of these is known as Sugriva Parvat.

Of the numerous sacred places only a few are within the limits of the town of Ayodhya, the others being for the most part in its immediate neighbourhood to the south, but only a visit to all these constitutes the complete pilgrimage of Ayodhya.

Among the new constructions is the Amawan temple constructed in 1942 by the Raja of Amawan (in Bihar). It houses images of various deities.

There are also several Jain temples in Ayodhya which were erected at different times by followers of this faith. It is said that the founder of Jainism, Adinath, and four others of the twenty-four *tirthankars* were born at Ayodhya. It would consequently appear that this religion was established here long ago. but none of the existing temples is of any great antiquity. Kesri Singh, the treasurer of the then Nawab, built five shrines to mark the birthplace of these *tirthankars*, which bear the date Vikram *Samvat* 1781. The temple of Adinath is near the Swargadwar in

the Murao Tola, on the mound known as the *tila* of Shah Juran—a Muslim saint who, according to tradition, destroyed the ancient Jain temple here in the days of Shahab-ud-din Ghori. That of Ajitnath stands near the Itaura tank; that of Abhinandannath near the site of the old Nawabi Serai; the temple of Anantanatha is on the Gola Ghat over looking the Ghaghra and that of Sumatinath is in Ramkot. The temple in Ramkot was reconstructed between Vikram *Samvat* 1936 and 1941 and the idols of the old temple (except the footprints of the *tirthankar* which remain in the old building) were removed to the new temple. There is also a *dharmashala* to the west of this building where Jain pilgrims stay.

All these temples belong to the Digambar sect. There is only one Shvetambar temple (built in V. S. 1881) by Udaichand Oswal of Jaipur, in the Alamganj area of Ayodhya. This temple is dedicated to Ajitnath, the second *tirthankar*.

There is a place known as Brahma-kund near Sumitra Ghat at Ayodhya which is said to be the place where Guru Nanak stayed for some time and had the vision of Brahma (the supreme reality). An iron pillar has been installed here and the place is a Sikh shrine.

Ayodhya forms part of the municipality of Faizabad-cum-Ayodhya and is divided into four wards, Ramkot and Ayodhya lying to the west of the national highway and Raiganj and Singar Hat to its east and by itself covers an area of 758 acres assessed to a revenue of Rs 89·06, most of the land being the property of religious trusts. It has a population of 14,434, a police-station and a post and telegraph office. It also has a State hospital and a maternity centre, three private hospitals, an infectious diseases hospital and a veterinary hospital of the Municipal Board. There are a number of educational institutions including a higher secondary school and many Sanskrit *pathshalas*. There is a tourist bureau near the railway station and also a tourist hostel.

Ayodhya is the venue of several big fairs, a list of which will be found in the Appendix. Among those deserving special mention is the Sravana Jhula fair starting from the third day of the *shukla-paksh* of Sravana when images from various temples are taken out in procession to Maniparvat. The principal days of the Jhula are the fifth (Nag-panchmi) and the eleventh (*ekadashi*) to the fifteenth (*purnima*) of Sravana. Other fairs of importance are the Ramnaumi in Chaitra and the Kartika-*purnima* in the early winter when the sacred bath is taken in the Saryu. There is a Panch-Koshi-Parikrama on the *ekadashi* of Kartika (*shukla*-

paksh) to cover a beat of 10 miles and it is preceded by a *parikrama* of 28 miles which starts two days earlier.

BALRAMPUR (pargana Birhar, tahsil Tanda)

This village is said to have been founded by Baliram, the ancestor of the Birhar Palwars. Later the bazar was established by Raghunath Singh who gave it the name of Sultanpur now known as Raje Sultanpur. The village is situated in the extreme eastern corner of the district, in latitude 26° 17′ north and longitude 83° 5′ east, on the road from Tanda and Ramnagar to Azamgarh, 35 miles from Tanda and 70 miles from Faizabad. A short branch road leads north to the Kamharia ferry on the Ghaghra.

The place was formerly a headquarters of one of the Palwar taluks. During the struggle of 1857 the old fort of this place was regarded as one of the strongest in the district but was subsequently destroyed. In former days the practice of sati appears to have been very common in this part of the district, for not far away there is a plot full of sati monuments.

The population numbers 2,187, most of the Muslims being *julahas*. Balrampur covers an area of 415 acres which includes a cultivated area of 312 acres. Its revenue is Rs 2,789·62. There are a cattle pound, a police out-post and a branch post-office here and in the local bazar markets are held twice a week on Mondays and Fridays. This place also has a primary school, a junior high school, an intermediate college and a maternity centre. Balrampur is the headquarters of a *Nyaya Panchayat* and lies in the Jahangirganj Block.

BARAGAON—**see Mustafabad**

BASKHARI (pargana Birhar, tahsil Tanda)

Baskhari is a small town lying in latitude 26° 27′ north and longitude 82° 47′ east, at the junction of the roads leading from Akbarpur to Ramnagar and from Tanda to Azamgarh. Other roads run to Kichhauchha and Jalalpur.

A local legend relates that the town got its name from an incident connected with the life of its founder, Shah Ali Makhdum (a descendant of Makhdum Ashraf, the famous saint). Once when thirsty, he drank water from a well and was heard to remark, '*Bas, khari*', (Enough, it is brakish).

The town has a population of 2,589 persons and the lands cover 741 acres with a land revenue of Rs 4,074 and include a cultivated area of 580 acres. The place has a police-station, a

cattle pound, a post-office, a junior high school, a primary school, a girls' primary school, an allopathic hospital, a dak bungalow and the Roadways bus station. Markets are held here twice a week on Wednesdays and Saturdays. A cattle fair on market days has been organised in the town which is growing. The Ramlila fair is also held in the month of Asvina.

Baskhari is the headquarters of a development Block which is at present in Stage I. The Block covers an area of 56,704 acres of which 54,000 acres are cultivated. The population within the Block is 73,719. There are ten *Nyaya Panchayats* in the Block, Baskhari being one of them.

BHADARSA (pargana Haveli Avadh, tahsil Faizabad)

At a short distance west of the provincial highway running from Faizabad to Sultanpur, the small town of Bhadarsa lies in latitude 26° 38′ north and longitude 82° 7′ east. Other roads run from Bhadarsa to Tewaripur and to Daulatpur. The town has a railway station on the Northern Railway named Bharatkund which is connected to the provincial highway by a metalled feeder.

Bharatkund derives its name from a fine roadside lotus tank, said to have been the place of Bharat's seclusion during Rama's exile from Ayodhya, and is visited by pilgrims on their way to the great festivals at the latter place. A small fair is held here on each Somvati-amawasya drawing a crowd of about 2,000 persons. Other congregations are at Ramnaumi and in Pitra-paksh. Great sanctity is attached to Bharatkund as according to the belief of the people of these parts it is necessary to offer oblations here before proceeding to Gaya for the final *Shraddh.*

Bhadarsa is a thriving place and the population numbers 3,980. The lands cover 1,140 acres of which 732 acres are cultivated, and are assessed to a revenue of Rs 5,615·86. Before the abolition of zamindari, the proprietors were Shias and claimed descent from a saint, Miran Zaina (Saiyid Zain-ul-Abdin), who came from Persia about 350 years ago and settled in Dih Katawan near Bhadarsa. He displaced the Bhars and his descendants obtained a revenue-free tenure from Nawab Saadat Khan, an arrangement that was continued in perpetuity by the British Government.

Bhadarsa is a Town Area. It has a primary school, a branch post-office and markets are held twice a week on Mondays and Fridays. There are several masonry mosques in the town as well as the shrine of the saint Miran Zaina, which is still visited by

large numbers on the 26th of the Muslim month of Rabi-ul-Awal. Bhadarsa lies in the Masodha Block and is under the *Nyaya Panchayat* of Kail.

BHARATKUND—see **Bhadarsa**

BHITI (pargana Mijhaura, tahsil Akbarpur)

Bhiti is situated in latitude 26° 28′ north and longitude 82° 18′ east on the right bank of the river Biswi in the south-west corner of the tahsil at a distance of 18 miles from Akbarpur. From here roads run to Gosainganj, Maharua, Tewaripur and Haiderganj. Gosainganj, the nearest railway station, is ten miles away. There is a ferry just near the village site and also a temporary pile bridge.

The population of the village is 2,252. It covers an area of 1,756 acres of which 1,024 acres are cultivated. The land revenue is Rs 6,920. The soil is fertile. There is a tube-well in the village, other sources of irrigation being tanks and wells. A bi-weekly market is held in the village on Saturdays and Wednesdays.

Bhiti lies within the jurisdiction of the Haiderganj Police Station and has a branch post-office, a veterinary hospital, a junior high school and a primary school.

Bhiti is the headquarters of a development Block which is in Stage I and covers an area of 53,120 acres of which 49,800 acres form the cultivated area. The Block has a population of 68,673 and 11 *Nyaya Panchayats*.

BIKAPUR (pargana Pachhimrath, tahsil Bikapur)

The village, after which the tahsil is named, is situated in latitude 26° 36′ north, longitude 82° 8′ east, on the provincial highway running from Faizabad to Allahabad, at a distance of 13 miles south of the district headquarters. The nearest railway station is Malethu Kanak about a mile to the north-west. Bikapur is connected by road to Toraun Maufi, Rampur Bhagan, Akbarpur and Janan.

Bikapur has a population of 517 persons. The village covers an area of 322 acres and fetches a revenue of Rs 1,797·12. It has a cultivated area of 250 acres. It has a police-station, a cattle pound, a post and telegraph office and a public telephone call office. There is a primary school as well as a junior high school. It has a primary health centre with an allopathic hospital and a child welfare and maternity centre. There is a veterinary hos-

pital with an artificial insemination centre. A seed store of the Agriculture Department caters to the needs of the cultivators. To the west and north of the tahsil buildings, close to the railway station, lie the Tube-well Division's colony and its inspection house. The village is electrified and has its own power-house.

Bikapur has a development Block in Stage II, covering an area of 52,480 acres including 49,300 acres of cultivated land, which has its own offices, workshops, training classes and residential quarters. The population of the Block is 77,797 and it has 11 *Nyaya Panchayats*, though the village of Bikapur itself is within the *Nyaya Panchayat* of Tendua.

BIKAPUR Tahsil

This tahsil forms the south-western part of the district and comprises the two parganas of Khandasa and Pachhimrath. The tahsil is a compact area lying between the Marha on the north, which separates it from the parganas of tahsil Faizabad, and the boundary of Sultanpur district in the south. To the east is pargana Mijhaura of Akbarpur tahsil and the western boundary is formed by the districts of Bara Banki and Sultanpur.

The railway line from Faizabad to Sultanpur and Allahabad runs through the tahsil. The provincial highway from Faizabad to Sultanpur runs parallel to this railway line, crossing the Maroa by a masonry bridge near Bhadarsa and Biswi by a similar bridge. The road from Faizabad to Rae Bareli runs for 16 miles through the western half of the tahsil. On this road there is an inspection house of the Tube-well Division at Inayatnagar. A branch of this road runs through Shahganj and Harringtonganj and another runs past Khandasa and Amaniganj. From Amaniganj a road runs north-east to Suhawal and south-east to Milkipur, Harringtonganj and Khajura Hat. In the east of the tahsil several roads converge on Haiderganj, coming from Bhiti, Jaunan, Bilharghat and Kurebhar (in Sultanpur). There are a number of fair weather tube-well service roads also. There are several ferries on the Gomati which are managed by the District Boards of Faizabad and Sultanpur.

The tahsil is a fertile plain of fairly homogenous character with a general slope from north to south and from west to east. The Gomati touches it only at the south-western corner and the land in the neighbourhood is undulating, with small occasional ravines and a few *nalas* that run through sparse jungle. The rest of the western half was full of *jhils* and was overrun with scattered

dhak and grass jungle now slowly being cleared and being brought under the plough. The natural drainage is towards the south-east and the drainage line runs roughly past Rai Patti, Sirsinda Parsawan, Deligirdhar, Nimri, Achhora and Malethu, eventually uniting with the waters coming from the Hardoiya *jhil* and from the Sultanpur district to form the Biswi. North of this is a smaller but similar line draining into a *nala* to the south and east of Shahganj and so leading to the Marha. To the east again are two other lines, one from near Bikapur and the other passing through Pora Gharib Shah, both of which fall into the Biswi. In Pachhimrath pargana, there is less of grass jungle than in the rest of the tahsil and the dhak patches are principally to be found along the Biswi and Marha rivers.

The tahsil covers an area of 2,92,644 acres including 1,97,946 acres of cultivated area, comprises 626 villages and has 3 police-stations one each at Bikapur, Haiderganj and Milkipur. The headquarters of the five development Blocks of Amaniganj, Milkipur, Harringtonganj, Bikapur and Tarun are located within the tahsil. The land revenue of the entire tahsil is Rs 12,62,057·68. The population of the tahsil is 3,49,437 of which 1,73,944 are men and 1,75,493 women. The tract is purely agricultural and the exports of importance are food-grains including oil-seeds, *patua*-seeds, rice and sugar-cane. The imports are cloth, sugar, kerosene oil and other consumer goods. Markets are held twice a week in a number of villages, the largest of which are those of Amaniganj (Mohammadpur), Shahganj and Haiderganj. Shahganj is known for its metal industry where iron pitchers and buckets are manufactured. Some handloom cloth is also produced at Amaniganj. Tarun and Kinauli are known for hide-tanning and basket-making respectively. The fairs held in the tahsil are mostly of a religious nature and attract a large number of people from the neighbouring villages, the most important of them being held at Dihpura Birbal, Deo Gaon, Bawan and Khapra Dih.

BILHAR GHAT (pargana Haveli Avadh, tahsil Faizabad)

Bilhar Ghat is the name of a railway station on the loop line of the Northern Railway and lies in latitude 26° 41′ north and longitude 82° 16′ east, on the confines of the parganas of Haveli Avadh and Amsin. The station is connected with the Faizabad-Jaunpur provincial highway by a branch road and lies within the limits of the revenue village of Jalaluddinnagar and derives its name from a ghat on the Ghaghra about a mile and a half to the north-east of that village. It should properly be called

Billuharighat after the ghat which marks the eastern limits of the sacred waters of the Saryu, just as the western boundary is marked by Guptar Ghat in Faizabad Cantonment. Bilhar Ghat is important because it is said that the *samadhi* of Raja Dashrath is located in the neighbouring village of Mudadih where a fair takes place in Vaisakha.

DARABGANJ (pargana Pachhimrath, tahsil Bikapur)

Better known by the name of the large village Toraun Maufi, it lies in latitude 26° 35′ north and longitude 82° 9′ east. A branch road runs from Bikapur to Darabganj and another takes off from here and runs south-east to Janan. The population of the village is 2,092. It has an area of 1,358 acres of which 926 acres are cultivated. The lands are assessed to a revenue of Rs 7,582·19. There is a tube-well which gets cheap power from the Suhawal power-station. The village has a post-office and a primary school and lies within the jurisdiction of *thana* Bikapur.

An ancient tank in this place is associated with Rama who is said to have halted here with Sita, on his way back to Ayodhya from exile. A large fair is held every year on Ramnaumi and another on Kartika-*purnamashi*.

The village is included in the Bikapur Block and there is a *Nyaya Panchayat* in this village known by the name of Toraun Maufi.

DARSHANNAGAR (pargana Haveli Avadh, tahsil Faizabad)

This is the name of a bazar built by Raja Darshan Singh of Mahdauna, within the confines of the village of Kurha Keshopur. It lies in latitude 26° 45′ north and longitude 82° 13′ east, at the junction of the roads coming from Faizabad and Ayodhya, at a distance of four miles from the former. The bazar is in the form of a regular square and is enclosed by high masonry walls with gates on each side. Markets are held here twice a week on Mondays and Fridays. Branch roads lead from here to Bhadarsa and Haiderganj. Two unmetalled roads run to Bharatkund and Rasulabad. Outside the bazar there is a large masonry tank known as Surajkund with a temple of the sun god close by. There is also a temple of Devi near the road to Faizabad. A very large fair takes place at Surajkund in Bhadra and another in Pausa, drawing a large gathering. Two smaller fairs take place in Chaitra and Kartika. It is said that persons suffering from skin diseases are cured by bathing in the tank (probably because there is a sulphur spring in it).

The village of Kurha Keshopur has a population of 2,314 with lands covering 626 acres of which the cultivated area comprises 306 acres.

The land revenue is Rs 3,420·68. The means of irrigation include canals and tube-wells. There is a junior high school, a Sanskrit *pathshala*, a primary school and a branch post-office. Darshaunagar lies within the limits of the Pura Bazar development Block. There is a co-operative seed store in Kurha Keshopur which is the headquarters of a *Nyaya Panchayat* of the same name.

DHAURAHRA RAMNAGAR (pargana Mangalsi, tahsil Faizabad)

Dhaurahra Ramnagar is a large and scattered village in latitude 26° 47′ north and longitude 81° 50′ east, on the high bank of the Ghaghra, about a mile north of the national highway (from Lucknow to Faizabad) and about 20 miles west of the district headquarters. Tradition relates that the village was originally held by the Gautam Rajputs but on the marriage of Nag Mal, Dhaurahra and several other villages came into the possession of the Chauhans.

The village is spread over an area of 2,117 acres. The cultivated area comprises 1,530 acres, the means of irrigation being wells, tanks, canals and tube-wells. The land revenue of the village is Rs 11,800 26 and its population 3,023. There is a primary school and a bazar (known as Mohammadpur) which lies partly in Dhaurahra Ramnagar and partly in Maholi, where markets are held twice a week on Sundays and Wednesdays. The village lies in the Suhawal Block and is the headquarters of a *Nyaya Panchayat*.

FAIZABAD (pargana Haveli Avadh, tahsil Faizabad)

The town of Faizabad, which is the headquarters of the district and the revenue division of the same name, lies in latitude 26° 47′ north and longitude 82° 10′ east, on the right bank of the Ghaghra, 78 miles east of Lucknow and 70 miles south of the nearest foothills of the Himalayas which are frequently visible specially towards the end of the rains. The ancient town of Ayodhya lies about five miles to the east.

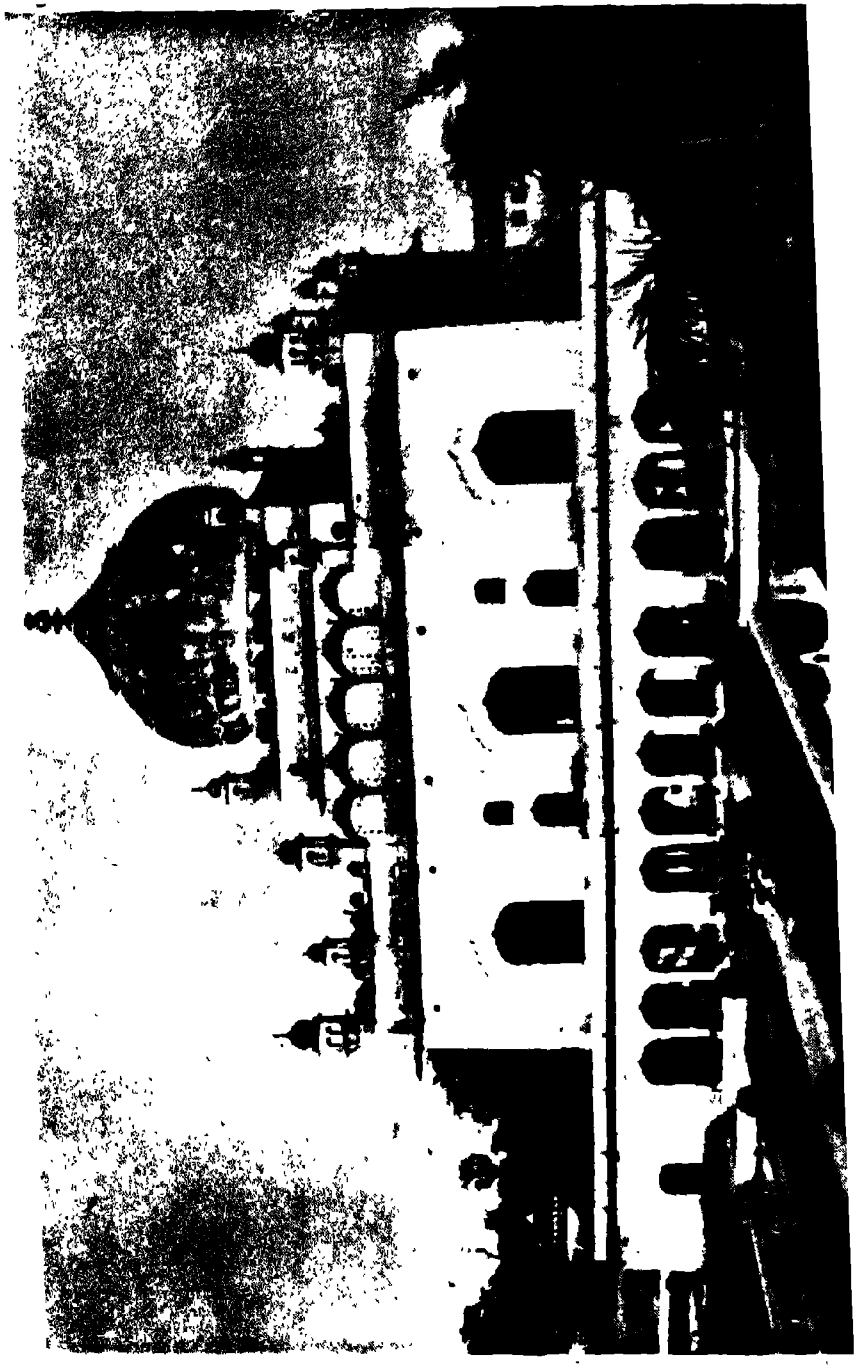
Faizabad lies on the Lucknow-Mughal Sarai loop line of the Northern Railway which connects it with Varanasi. Another line goes from Faizabad to Sultanpur in the south and on to Allahabad. The national highway running from Lucknow passes

through the town and leads on to Gorakhpur across the Ghaghra. Metalled roads link it with Allahabad in the south, with Azamgarh in the south-east and with the tahsil headquarters of Akbarpur, Bikapur and Tanda. There is a network of good metalled roads within the municipal limits and in the military cantonments. There is a Government Roadways station at Faizabad from where buses run to Baskhari, Akbarpur and Tanda and to Allahabad, Azamgarh, Sultanpur and Basti. Private buses also ply between Faizabad and Bara Banki on the west and Rae Bareli on the south-west. There are inspection houses belonging to the Public Works Department, the Tube-well Division and the Military Engineering Service. There is also a dak bungalow which is maintained by the District Board. In addition there is a three suite circuit house opposite the Roadways bus station.

The town is of no great antiquity. In former days the seat of government was at Ayodhya (or Avadh as it was called by the Muslim historians), and the site of Faizabad was a jungle covered with the scented *keora* or screw-pine. The first Nawab Vizir of Avadh, Saadat Khan, built a *bangla* (or shooting-box) here, a name by which the town was known for long. This building still stands on the high bank of the river, adjoining the Moti Mahal on the north. He then began the Dilkusha palace, some portions of which can still be seen in the compound of the old *bangla*, but the building was not completed at the time of his death in 1739. His successor, Abul Mansur Khan (better known as Safdar Jung), founded the city of Faizabad* and made it his residence and military headquarters but most of his time was spent in Delhi and elsewhere, and it was not till shortly before his death that he began to reside permanently in Avadh. Safdar Jung made some additions to the palace (which had been used by his predecessor) and it came to be known as Safdar Jung palace. Several Mughal nobles laid out gardens here which have since vanished; the sons of Dewan Atma Ram constructed a long enclosure near the Delhi Darwaza; to the west of Saadat Khan's *bangla* Risaldar Ismail Khan built the market known as Ismailganj and several other houses were built by the trades-people of the town and various dependants of the court.

Safdar Jung was succeeded by Shuja-ud-daula who visited Faizabad only occasionally till his defeat by the British at Baksar in 1764 when he retired to Faizabad and made it his

*The name probably indicates the munificence of its founders.



capital and built the now dismantled fort, known as Chhota Calcutta. Beyond this were the outer defences known as the *fasil* which enclosed a large area embracing nineteen villages with a ditch extending for about two miles to the east, south and west of the fort. Within this space buildings rapidly sprang up. The Nawab himself renovated the Dilkusha palace and the Moti Mahal. In 1765 he built the Chowk and the Tirpaulia (three arched gateway) in it. He subsequently laid out the Anguri Bagh within the fort; the Moti Bagh to the south of and adjoining the Chowk; the Asaf Bagh and Buland Bagh to the west of the city and the Lal Bagh which once was surrounded by a high wall and contained many fine buildings, but which is now not enclosed. Other buildings of the period were the mosque of Safdar Jung's widow (Nawab Begum), the Khurd Mahal (which disappeared long ago) and the palace of Salar Jung (the Nawab's father-in-law) which has shared the same fate although his name is preserved, as a bazar (bazar Salar Jung) is still known after him. The mosque was used as a jail for years, but was made over by the British Government to Saiyid Afzal Ali Rizvi, Hakim Shifa-ud-daula, the physician of the ex-king, on condition that it would be kept in good repair as a place of public worship; the same man obtained the Moti Bagh in perpetuity. Hasan Raza Khan destroyed the old house of Sharif Beg, a Mughal, and built on its site the mosque in the Chowk, the gateway on either side of the Chowk and the serai which stood outside the northern gate. This mosque was later used by the Shias of the city, the shops below which are *nazul* property.

Two of the other principal achievements of the period of Shuja-ud-daula are his mausoleum (the Gulab Bari) and the tamarind avenue along the Lucknow road which leads westward from the Chowk between the cantonments and the civil station. Shuja-ud-daula was the first of his dynasty to be buried in Avadh, the remains of his predecessors having been carried away to Delhi. He himself built the mausoleum and it also served as a temporary resting place for his father's remains. It has always been maintained by the government of the time, but not always in good repair and some of its surroundings have been altered considerably. It is a striking building of fine proportions, standing in a garden surrounded by a wall, along which passes the road to Ayodhya. It is approached through two large outer gateways and a third leading to the inner enclosure in which stands the great mausoleum, a structure of plastered brick, in the basement of which is the tomb of the Nawab.

Shuja-ud-daula's wife was the well known Bahu Begum who married the Nawab in 1743 and continued to reside in Faizabad for many years even after his death in 1775. Her residence was the Moti Mahal, a palace within a walled garden to the north-east of the Chowk. The building is now in a dilapidated condition. Close by is the Begum's mosque fronting a courtyard which contains a garden and is surrounded by rooms. Beyond the mosque to the south is the *imambara* built by Jawahar Ali Khan, one of her eunuchs. The confidential adviser of the Begum was Darab Ali Khan whose large garden-house, rendered historical in connection with the trial of Warren Hastings, stands in the north of the cantonments, near Guptar Park. There were several other buildings attributed to him in the Miyanganj *mohalla*, but his name has now disappeared from the locality. To the north-east of the cantonments stands the tomb of Bane Khanam, wife of Najm-ud-daula, the brother of Bahu Begum. This was built by Almas Ali Khan, originally one of her slaves. The mosque and tomb of Yaqut Ali Khan stands in the Atal Khan *mohalla*. He was a eunuch and held the office of nazir under Safdar Jung and Shuja-ud-daula; and the buildings were constructed by his agent, Yusuf Ali, who took possession of his master's estate. They are now in a very dilapidated condition, but formerly contained some fine specimens of stone fretwork, which were disposed of by one of Yusuf Ali's descendants.

The Begum died in 1816 and was buried in the mausoleum which stands in Jawahar Bagh to the south of the town and to the east of the Allahabad road. It is considered one of the finest buildings of its kind in Avadh and is richly endowed, the income being a *wasika*. The Begum left three lakhs for her tomb to be erected by Darab Ali Khan who died in 1818 after laying the foundations and building the plinth. The work was carried on by Panah Ali, her vakil, and then by Mirza Haider, the son of her adopted daughter. After the reoccupation of Avadh the work of completing the tomb was taken over by government and went on till 1901.

Asaf-ud-daula did not remain in Faizabad for long. He quarrelled with his mother, Bahu Begum, and removed his capital to Lucknow. Faizabad, which had risen to a height of unparalleled prosperity under Shuja-ud-daula and had spread beyond the fortifications, fell into rapid decay with Asaf-ud-daula's departure, which became more pronounced after the death of Bahu Begum. The latter administered Faizabad and the lands in its immediate neighbourhood and was succeeded by a governor. At the time of the annexation the place had greatly declined and many of the

royal and other buildings were in a state of diliapidation. A great improvement was effected after 1858; the main approaches to the city from Lucknow and Sultanpur were considerably alterred, the streets widened and the houses rebuilt with some regard to uniformity and steps were taken to put some of the best remaining buildings into repair.

A fine view of Faizabad is obtainable from the top of the Begum's tomb. The river is crossed at the Miran Ghat ferry. Guptar Park, which derives its name from the Guptahari temple, the spot where Rama is said to have left this earth, is beautifully laid out.

Faizabad was constituted a municipality in 1869 and includes the town of Ayodhya for purposes of municipal administration. The population of the Faizabad-cum-Ayodhya municipality is 76,582 and that of the cantonment 5,916. The municipal area covers 8,152 acres (the area of the revenue village of Faizabad only being 2,125 acres) and the cantonment 5,928 acres. Faizabad has several hospitals and a number of educational institutions. It has its own waterworks and electricity and also houses the different government offices. It is well known for the manufacture of shoes and the tobacco industry. Several fairs are held here, chief of them being the Janma Ashtmi, Ramlila, Guriya and Saloono.

FAIZABAD Tahsil

The tahsil containing the headquarters of the district forms its north-western sub-division and comprises the three parganas of Mangalsi (on the west), Haveli Avadh (in the middle) and Amsin (in the east). The northern boundary of the tahsil is formed by the Ghaghra which separates it from the districts of Gonda and Basti. To the south lies the Marha river beyond which are the parganas of Khandasa, Pachhimrath and Mijhaura. To the west is pargana Rudauli (of district Bara Banki) and to the east Tanda tahsil.

The loop line of the Northern Railway traverses the tahsil from end to end passing Faizabad and going on to Jaunpur. Another line runs from Faizabad to Allahabad. There are a number of metalled and unmetalled roads traversing the tahsil and connecting its different parts with the headquarters. The ferry on the Ghaghra is maintained by the Public Works Department on behalf of the Central Government who meet the charges. There are several other ferries which are worked from the oppo-

site side, with the exception of the Mian Ghat ferry in Faizabad and the Tihura ferry east of Darshannagar. The Marha is crossed by a good iron girder bridge on the Rae Bareli road, by a narrow bridge, also of masonry, on the Allahabad road, and by temporary bridges at several other places. A bridge on the Saryu (at Ayodhya) is also under construction. There is already a bridge near Gosainganj on the Marha. There are several inspection houses in the tahsil and apart from those located in Faizabad town there are four (one each at Bilhar Ghat, Gosainganj, Isapur and Raunahi) which belong to the Irrigation Department.

As regards its physical characteristics, the tahsil is divided into two main tracts, separated by the high bank of the Ghaghra. Below this is the alluvial *manjha* and above it the level uplands the surface of which is broken only by the valley of the Marha and its small tributaries. There are no forests in the tahsil and the only jungle consists of a few scattered patches of dhak in the southern portion of Mangalsi, the centre of Haveli Avadh and the south and east of Amsin parganas.

The tahsil contains seven police-stations of which two, the Kotwali and Ayodhya, are within the municipal limits. Outside the municipal limits there are two towns, Gosainganj and Bhadarsa, which are administered under the Town Areas Act. The headquarters of the four development Blocks, Suhawal, Masodha, Pura Bazar (Jalaluddinnagar) and Mayа Bazar, are located within the tahsil.

The tahsil covers an area 2,27,373 acres including 1,42,670 acres of cultivated land and comprises 539 villages. It is assessed to a revenue of Rs 10,53,791·45. The total population numbers 3,66,577. The area is mainly agricultural in character and the various trades and industries are generally carried on in the two towns of Faizabad and Ayodhya. The regular wholesale *mandis* of the tahsil (Fatehganj and Sahibganj) deal in food-grains, oilseeds and *gur* and function in Faizabad town both as assembling and distributing centres. The grain and cloth markets at Gosainganj may also be mentioned here.

GOSAINGANJ (pargana Amsin, tahsil Faizabad)

Gosainganj is a flourishing town, in latitude 26° 34′ north and longitude 82° 23′ east on the provincial highway running from Faizabad to Jaunpur at a distance 22 miles south-east of the district headquarters. To the east of the road runs the loop line of the Northern Railway which has a station also named Gosain-

ganj connected by a metalled road. Other roads run to Dilasiganj, Sarwa, Maharua and Jaisimau. The town lies within the limits of the revenue village of Ankaripur (which derives its name from Ankari Rai, a chieftain of the Amsin Barwars). The bazar of Gosainganj was built by Inchha, a Brahmana; another market on the east called Katra was founded by the wife of Madho Singh, a Barwar talukdar.

Gosainganj, which is administered under the Town Areas Act of 1914, has a population of 3,813. It has a newly constructed police-station and the amenities of a public call office besides a post and telegraph office, an allopathic hospital and an *Ayurvedic* dispensary. There is an inspection house belonging to the Irrigation Department. There are a number of educational institutions in the town including an intermediate college, a higher secondary school, a junior high school, a primary school, a Sanskrit *pathshala* and a *maktab*. The town was electrified in March, 1958.

Gosainganj has a flourishing bazar in which markets are held twice a week on Wednesdays and Saturdays. The local manufactures are baskets and iron buckets (for Persian wheels) which have a large sale. The place has also gained importance in the wholesale trade in oil-seeds, grain and hides. About five miles away is Raniwan which is a centre of certain small-scale industries, which are run under the aegis of the Raniwan Ashram which employs a number of persons in gur-making, soap-manufacture, rice-husking, oil-crushing, the production of small tools and the weaving of rough, woollen carpets.

Gosainganj lies within the jurisdiction of the *Nyaya Panchayat* of Pakrela in the Maya development Block.

HAIDERGANJ (pargana Pachhimrath, tahsil Bikapur)

The village lies in the south-east of the pargana in latitude 26° 27′ north and longitude 82° 14′ east, at the junction of several small roads which lead to Bhiti, Bilhar Ghat and other places. One of the roads runs straight westward to join the Allahabad-Faizabad road south of the bridge over the Biswi. The distance from the tahsil headquarters is 15 miles by road and that from Faizabad 28 miles via Chaure bazar. The place deserves mention chiefly because of the flourishing market held there twice a week, the market place being connected by a metalled feeder with Chaure bazar. The village has a cattle pound, a police-station, a post-office and an allopathic dispensary. It also has a primary school and a junior high school. The population of the village is

866. The village lands cover only 95 acres and are assessed to a revenue of Rs 443·70 of which the cultivated area consists of 63 acres. Tube-wells form the main source of irrigation.

Haiderganj is the headquarters of a *Nyaya Panchayat* and lies in the Tarun development Block.

HAJIPUR BARSENDI (pargana Mangalsi, tahsil Faizabad)

The village, which is made up of a couple of main sites and a number of scattered hamlets, lies in latitude 26° 47′ north and longitude 81° 52′ east, about 17 miles west of Faizabad and a mile north of the Lucknow road. Close to the road on the way to Hajipur Barsendi there is a hamlet known as Begumganj which derives its name from Bahu Begum where she intended to establish a bazar. Two entrance gateways were begun but never completed and are now in ruins. In Hajipur itself (which was formerly held by the Chauhans) there is a large mosque with an adjoining tomb known as the *dargah* (shrine) of Pir Khwaja Hasan who is said to have belonged to the army of Saiyid Salar.

The village covers an area of 3,794 acres including 1,569 acres of cultivated land and is assessed to a revenue of Rs 15,625·66. The means of irrigation include wells, tanks, canals, and tube-wells. The village has a population of 3,157. It has a primary school and a post-office and it falls within the jurisdiction of the Raunahi police-station and the *Nyaya Panchayat* of Dhaurahra and is included in the Suhawal Block.

ILTIFATGANJ (pargana and tahsil Tanda)

This place formerly gave its name to a pargana which was amalgamated with Tanda before 1869. Iltifatganj stands on the banks of the Ghaghra in latitude 26° 36′ north and longitude 82° 33′ east, on the kutcha road from Maharajganj to Tanda, about 7 miles from the latter and 30 miles south-east of the district headquarters. A branch road here takes off to the south and leads to Akbarpur.

The old pargana was originally known as Naipur but in the days of Safdar Jung it was held in jagir by a courtier, Khwaja Iltifat Ali Khan, who established the bazar in Aurangabad to which he gave his name. As the revenue collections were made at this place the name was extended to the pargana as well.

The population of the place has come down from 2,775 in 1901 to 1,736 persons in 1951. *Julahas* (weavers) form an important part of the population and still carry on their ancestral occupa-

tion of weaving. After Tanda, this is the most important bazar in the pargana. Markets are held here on Thursdays and Sundays. The revenue village known as Aurangabad covers an area of 219 acres of which 122 acres are cultivated the revenue being Rs 1,135. Canals are the main source of irrigation. The place has a post-office, a primary school, an *Ayurvedic* dispensary and a cattle pound. It lies within the Tanda Block and the *Nyaya Panchayat* of Daulatpur.

INAYATNAGAR (pargana Pachhimrath, tahsil Bikapur)

Inayatnagar lies in latitude 26° 38′ north and longitude 81° 56′ east on the Faizabad-Rae Bareli road at a distance of about 17 miles south-west of Faizabad. It has an area of 852 acres out of which 569 acres form the cultivated area. There is an electric sub-station here which supplies power to the local tube-wells and to the adjoining areas. The revenue of the village is Rs 4,423·01 and it is inhabited by 1,106 persons. It has a primary school, a police-station and an inspection house of the Irrigation Department. It is the headquarters of a *Nyaya Panchayat* and is included in the Milkipur Block.

JALALPUR (pargana Surhurpur, tahsil Akbarpur)

Jalalpur is a flourishing town situated on the right bank of the Tons in latitude 26° 18′ north and longitude 82° 45′ east, at a distance of 14 miles south-east of Akbarpur and 50 miles south-east of Faizabad. It is connected by a metalled road with Malipur railway station on the Northern Railway. Another road runs to Tighara and several unmetalled ones run in all directions leading to Akbarpur, Surhurpur, Mittupur, Nagpur, Ramnagar and Baskhari. The Tons is crossed by a temporary bridge which being unserviceable in the rains is replaced by a ferry. There is a heavy traffic across the river at this site. The river here has a winding channel and flows between high and precipitous banks in many places covered with jungle. In the vicinity of the town clusters of palm trees are to be found which give the place a picturesque appearance. It is said that Jalalpur is named after the Emperor Akbar (whose full name was Muhammad Jalal-ud-din Akbar) in whose days it was built. It stands on the lands of the old village of Nahvi Alipur, which in former days gave its name to a *tappa* of pargana Akbarpur which formed part of the jagir held by Iftikhar-ud-daula, Bahu Begum's brother. It was resumed by Saadat Ali Khan in 1805 since when the old fort has been in ruins. Jalalpur is also said to be the birthplace of a saint, Govind

Saheb, in whose memory an important fair is held at Ahrauli Govind Saheb.

Jalalpur has a police-station, a cattle pound, a post-office, a dispensary as well as a maternity centre, two primary schools, a junior high school and an intermediate college. There are a couple of old masonry mosques and several old Hindu temples in the town.

The population of the town, which is administered by a Town Area Committee, is 9,001. It has a total area of 304 acres with a cultivated area of 96 acres and is assessed to a land revenue of Rs 663·29.

A flourishing industry is that of handloom cloth in which the Muslim population (*julahas*) of the town is specially engaged, the weaving of *gamchhas* being a speciality.

Jalalpur is the headquarters of a Stage II Block with a population of 96,002, covering an area of 62,373 acres of which the cultivated area comprises 52,600 acres. It is also the headquarters of a *Nyaya Panchayat* of the same name.

JALALUDDINNAGAR (pargana Haveli Avadh, tahsil Faizabad)

This large village lies in latitude 26° 42′ north and longitude 82° 16′ east, on the high bank of the Ghaghra and to the east of the road from Faizabad to Akbarpur and Tanda, at a distance of ten miles south-east of the district headquarters. About a mile distant to the south is the railway station of Bilhar Ghat. The place is said to derive its name from the Emperor Jalal-ud-din Akbar and is composed of two sites lying close together; one of them (on the west) is the bazar called Pura and the other (on the east) is the revenue village of Jalaluddinnagar. The old name was Pura Marna, and it is said that about 450 years ago it was held by Banda Shah, a merchant. He excavated a large tank to the north of the village which still bears his name. The story goes that on one occasion the merchant found a hermit of great repute named Shah Bhikha of Belhari, washing his teeth at the edge of the tank and admonished him for doing so. The holy man became enraged at this and cursed the tank since when water is but rarely found in it.

The area of the village is 1,483 acres, the cultivated area comprising 567 acres. Irrigation is by means of canals and tube-wells.

The land revenue is Rs 5,065·51 and the population 2,570. Besides the bazar, which is a busy trading centre, the place has a junior high school, an *Ayurvedic* dispensary and a cattle pound.

Jalaluddinnagar is the headquarters of a development Block (in Stage I) covering an area of 73,063 acres, with a cultivated area of 49,900 acres. The population of the Block is 74,748 and it consists of 14 *Nyaya Panchayats*, one of which is the Pura *Nyaya Panchayat* in which this village is included.

JAMURATGANJ—**see Puraqalunder**

KATAHRI (pargana Mijhaura, tahsil Akbarpur)

Katahri is a station on the loop line of the Northern Railway between Gosainganj and Akbarpur in latitude 26° 38′ north and longitude 82° 27′ east. It is a hamlet of Partappur Chamorkha, a village on the pakka road running from Faizabad to Akbarpur, eight miles north-west of the latter.

The area of the village Partappur Chamorkha, including Katahri, is 3,001 acres, and it has a cultivated area of 1,968 acres. The means of irrigation include canals and tube-wells. The lands are assessed to a revenue of Rs 13,388 97.

The village lies within the jurisdiction of the Gosainganj *thana* and has a population of 4,515. It has a post-office, an *Ayurvedic* dispensary, a primary school and a junior high school. There was once a small iron foundry here which is not functioning any longer. Wooden furniture and steel boxes are manufactured here on a small scale.

Katahri is the headquarters of a development Block which is at present in the pre-extensions stage. It is situated within the jurisdiction of the *Nyaya Panchayat* of Partappur Chamorkha.

KHANDASA (pargana Khandasa, tahsil Bikapur)

The place which gives its name to the pargana is a village lying in latitude 26° 36′ north and longitude 81° 47′ east, on the east of the road leading from Rudauli and Amaniganj to Haliapur in Sultanpur district, at a distance of about five miles east of the Gomati and the same distance south of Amaniganj bazar. An unmetalled road runs from Khandasa to Deo Gaon and another to Bawan.

According to the local tradition Khandasa was founded by Khande, a Bhar chieftain, over six centuries ago but nothing else is known of its history. In Akbar's days it gave its name to a *tappa* of pargana Rudauli, and a separate pargana of the name of Khandasa was not formed till the end of the last century.

The village lands cover an area of 1,106 acres and are assessed to a revenue of Rs 5,068·17. The cultivated area is 573 acres. The population is 1,093 (598 men and 495 women). The village falls within the jurisdiction of the *thana* of Milkipur and has a post-office, a cattle pound, a primary school, a dispensary and a maternity and child welfare centre. There is a small bazar in which markets are held twice a week. Khandasa is the headquarters of a *Nyaya Panchayat* and is included in the Amaniganj Block.

KHAPRA DIH (pargana Pachhimrath, tahsil Bikapur)

Khapra Dih is a small village in latitude 26° 29′ north and longitude 82° 14′ east. An unmetalled road coming from Haiderganj passes the village and goes on to Tarun in the north. The village covers an area of 450 acres of which 307 acres are cultivated. Sources of irrigation include tube-wells. The village lands are assessed to a revenue of Rs 1,742·51. It has a population of 751 persons. There is a masonry tank and a temple in the village which have been maintained by the erstwhile talukdars of Khapra Dih. The village which falls within the jurisdiction of the *thana* of Haiderganj has a higher secondary school and a post and telegraph office.

The big fair, Ram-vivah, is held here on the panchami (fifth day), of Agrahayana *sudi*. It lasts for one week and draws a gathering of over 15,000 persons.

Khapra Dih is the headquarters of a *Nyaya Panchayat* and is included in the Tarun development Block.

KICHHAUCHHA (pargana Birhar, tahsil Tanda)

This place, which is also known as Ashrafpur Kichhauchha, is a small town standing in latitude 26° 25′ north and longitude 82° 46′ east, on the right bank of the Tonri river, at the junction of the roads running from Jalalpur to Baskhari and from Akbarpur and Bariyawan to Tendua 14 miles east of Akbarpur and 50 miles south-east of the district headquarters. Baskhari lies two miles to the north and adjoining it and Kichhauchha is Rasulpur Dargah. The town is situated on low ground surrounded by streams and tanks.

The history of the town is closely connected with the celebrated saint Makhdum Ashraf; fourth in descent from him was Shah Jafar who drove out the Bhars from Kichhauchha and took possession of it. His younger brother, Shah Muhammad, founded the hamlet which adjoins it on the west and gave it the name

of Ashrafpur. Their descendants obtained many revenue-free grants from the Delhi sovereigns but these were for the most part resumed by Saadat Ali Khan and at the first regular Settlement the Saiyids held land only in Kichhauchha, Baskhari and Rasulpur.

The lands of Kichhauchha cover 772 acres and are assessed at Rs 3,853. It has a cultivated area of 635 acres. The population of the village numbers 3,037. The place has a masonry tank, a mosque, an intermediate college and a post-office. Kichhauchha has a *Nyaya Panchayat* and lies in the Baskhari Block.

KUNDURKHA KHURD (pargana Mangalsi, tahsil Faizabad)

This village lies in the south of the pargana, in latitude 26° 43′ north and longitude 81° 55′ east, on the road from the Suhawal railway station to Amaniganj, 14 miles south-west of Faizabad. The southern boundary of the village is formed by the Marha river.

The place is said to have been founded about 600 years ago by Khundar Singh, a Bisen Rajput; many of his descendants continued to reside here although their property was absorbed (with that of their kinsmen in Pachhimrath) by Raja Darshan Singh and his successors. The place is often known by the name of one of its hamlets, Deorhi Hindu Singh, so called on account of its being the residence of Hindu Singh, one of these Bisens and a chieftain of some celebrity.

Khundurkha Khurd has an area of 684 acres of which 391 acres form the cultivated area. The lands are assessed to a revenue of Rs 5,324·93. The means of irrigation are wells, tanks, canals and tube-wells. The population of the village is 2,497. It is under the police-station of Raunahi and has a primary school, a girls' school, a junior high school and a post-office. It is the headquarters of a *Nyaya Panchayat* and lies within the Shadow Block of Suhawal.

KURHA KESHOPUR—see Darshannagar

LOREPUR TAJAN (pargana and tahsil Akbarpur)

Lorepur Tajan is a large village lying in latitude 26° 23′ north and longitude 82° 33′ east, a short distance to the west of the provincial highway running from Faizabad to Jaunpur and three miles south-east of the tahsil headquarters. To the north of the village is a large tank in the centre of which is a mound (connected with one side by a causeway) on which stands the tomb of Saiyid Taj who

is said to have come from Arabia and settled down here in the days of the Ghori sultans. The tomb consists of eight stone pillars supporting a stone architrave with a broken domed roof of brick. The foundations are of block *kankar* and under each pillar there is a slab of red stone about two feet square. The pillars, which are about 4 feet 6 inches high, are octagonal in the middle and circular in the upper portion. They are carved in low relief and in many places have suffered from exposure to the elements. On the inside of the architrave is a partly mutilated inscription to the effect that the building was erected in 772 *Hijri* and that the lands and groves were assigned for the support of the tomb, the Quran readers, servants and for other expenses. The date shows that the building was constructed during the reign of Firuz Tughlaq. It is said that many years ago thieves in search of treasure disturbed the tomb.

The population of the village is 2,622. The inhabitants are for the most part agriculturists, but among the Muslims there are many *julahas*. The village lands cover an area of 1,350 acres and are assessed to a revenue of Rs 3,366·43. The cultivated area in the village comprises 719 acres and the sources of irrigation are wells, tanks and tube-wells. Lorepur Tajan is within the jurisdiction of the Akbarpur police-station and has a branch post-office, a primary school and a small market. It falls within the Akbarpur development Block and the *Nyaya Panchayat* of Sadarpur.

MALIPUR (pargana and tahsil Akbarpur)

Malipur lies in latitude 26° 17′ north and longitude 82° 38′ east at a distance of twelve miles south-east of Akbarpur. This small village has a railway station on the loop line of the Northern Railway, which is connected by a metalled road with Jalalpur. About a mile east of the station this road is crossed by the one running from Akbarpur to Jaunpur. Another metalled road goes to Dahaurwa. There is a heavy goods traffic to and from Malipur and the place has a large export trade in grain.

The population of the village numbers 1,269 and the lands cover an area of 776 acres which are assessed to a revenue of Rs 3,467·13. The cultivated area comprises 508 acres and the means available for irrigation are wells and tanks. There is a small bazar adjoining the railway station. Malipur lies within the jurisdiction of the Jalalpur police-station and has a post-office, a higher secondary school, besides a primary school. The Ramlila festival is attended by a large number of people from the neighbouring villages.

Malipur falls within the limits of the Jalalpur Block and is the headquarters of a *Nyaya Panchayat*.

MANGALSI (pargana Mangalsi, tahsil Faizabad)

This place, which gives its name to the pargana, is a large village on the high bank of the Ghaghra, in latitude 26° 47′ north and longitude 82° 1′ east at a distance of two miles east of Raunahi. The ground is much broken up by ravines, one of which runs inland as far as the main road to Lucknow and is crossed by a bridge built by Darab Ali, the dewan of Bahu Begum.

In the past the place was owned by a body of Shaikhs claiming to belong to the oldest family in the pargana and stating that their ancestors had expelled the Bhars from Mangalsi, which derived its name from Mangal Sen, who, according to another tradition, was a Gautam Rajput. In the assessment report of the first regular Settlement it is stated that the Shaiks had in their possession several documents, one bearing the seal of Sultan Firuz Tughlaq dated 760 *Hijri* appointing one Muhammad Ahmad to the office of *khatib* in Mangalsi. Another firman of the same monarch, dated the next year, conferred the office of *qazi* on Imam Fakhr-ud-din. A third, dated 989 *Hijri*, bearing the seal of Akbar, assigned 100 bighas of land in pargana Mangalsi to one Shaikh Yusuf and three firmans of Shah Jahan also gave revenue-free grants to members of the Shaikh family.*

Mangalsi has an area of 1,931 acres, a revenue of Rs 11,026·57 and a population of 2,259 persons. It lies within the jurisdiction of the Raunahi police-station and has a primary school and a bazar by the name of Maqsoomganj where markets are held on Sundays and Wednesday. The village is included within the Suhawal Block and the *Nyaya Panchayat* of Katrauli.

MASODHA (pargana Haveli Avadh, tahsil Faizabad)

On the provincial highway from Faizabad to Sultanpur, at a distance of 5 miles south of the former, Khanpur Masodha, popularly known as Masodha, lies in latitude 26° 42′ north and longitude 82° 8′ east. It has a railway station on the Faizabad-Allahabad line of the Northern Railway. Lying within the limits of the Faizabad Kotwali police circle, this place with an area of 692 acres and a population of 1,332 has gained in importance as the only large-scale industry of the district (the Kamlapat Moti Lal Sugar Mills) is located here and employs

* *Fyzabad Settlement Report* (1880), p. 261.

about 500 persons in the off-season and about 1,000 in the crushing season.

Masodha deserves mention because of several other institutions located within its precincts. It has a big State agricultural farm which displays modern techniques in agriculture. There is also a training-cum-extension project centre where training is imparted in all branches of Planning to the staff from the Block development officers to the village level workers. A co-operative training centre has been established about a mile and a half north of the village under the aegis of the Reserve Bank of India to impart training in accountancy and other subjects to the inspectors of the Co-operative Department.

On the other side of the road there are the Provincial Education Corps grounds where cadets from the various educational institutions hold their camps. There is a first aid centre and a sub-post-office for the mill workers and a primary school for their children. Masodha has an area of 692 acres including a cultivated area of 569 acres and is assessed at Rs 3,410·87.

It is the headquarters of a development Block in Stage I, covering an area of 54,720 acres, including a cultivated area of 39,500 acres, a population of 72,444 and 15 *Nyaya Panchayats*. The village itself is within the *Nyaya Panchayat* of Madhopur.

MIJHAURA (pargana Mijhaura, tahsil Akbarpur)

Mijhaura lies in latitude 26° 28′ north and longitude 82° 24′ east, about half a mile from the right bank of the Marha. Through the village runs the road from Bhadarsa to Tewaripur where it joins the main road from Faizabad to Akbarpur; the Marha is crossed by a temporary bridge in the dry season and by a ferry in the rains. Half a mile to the west this road is crossed by another going from Maharua to Gosainganj.

The place is said to have been founded more than 550 years ago by one Saiyid Manjhe but nothing is known of its history except that it gave its name to a pargana in the days of Akbar and formerly contained a mud fort which lay to the south-west of the main site.

The population of the village is 1,350. It covers an area of 606 acres of which the cultivated area is 394 acres. The lands of the village are assessed to a revenue of Rs 3,089·36. The only means of irrigation are wells and tanks. Mijhaura is within the jurisdiction of the police-station at Gosainganj and has a sub-

post-office, a primary school and a small market. The village is within the limits of the Katahri development Block and under the *Nyaya Panchayat of* Jaitpur Khas.

MOHAMMADPUR—see Amaniganj

MUBARAKPUR (pargana and tahsil Tanda)

This is a small town situated on the Ghaghra in latitude 26° 32′ north and longitude 82° 42′ east, two miles east of Tanda and north of the road leading from that place to Ramnagar and Azamgarh; another road leads to Surhurpur. It lies within the limits of the revenue village of Rasulpur and for administrative purposes is included in the municipality of Tanda.

Mubarakpur was founded by Mubarak Khan, a talukdar of Hasanpur in the Sultanpur district. The village of Rasulpur, on the other hand, is a much older place and gave its name to an estate held by a family of Shaikhs, the chief of whom was Muhammad Hayat of Tanda. In 1794 his son, Ghazanfar Ali, obtained the lease of Rasulpur (which then comprised 54 villages) and in 1821 left it to his son-in-law, Abbas Ali, who held it till the struggle of 1857 after which it was confiscated because of his anti-British activities.

Rasulpur Mubarakpur has a population of 763 and an area of 305 acres of which 202 acres are cultivated the revenue being Rs 1,239. It contains several masonry mosques and Hindu temples, a bazar in which markets are held twice a week, a post-office and a police out-post. It also has a primary school and a higher secondary school for girls. It lies within the jurisdiction of the *Nyaya Panchayat* of Shahpur Kurmaul and the Stage I Block of Tanda.

MUQIMPUR—see Shahganj

MUSTAFABAD (pargana Mangalsi, tahsil Faizabad)

This village lies in the extreme north-west of the district in latitude 26° 45′ north and longitude 81° 51′ east, 19 miles west of Faizabad, between the Northern Railway loop line and the national highway running from Lucknow to Faizabad and onwards. There is a railway station here which is called Baragaon, this being the name of the nearest inhabitated site in the village. A road connects the railway station with the main road and from there continues northwards to Begumganj.

The village was founded by one Saiyid Mustafa who built the ancient mosque which stands to the south of the village where there is gathering twice a year on the occasion of each Id. The customary place of prayers is a mosque built by Saiyid Didar Jahan about the middle of the 19th century. Another mosque in the village is over a hundred and fifty years old.

The population of the village is 2,637; the lands cover an area of 953 acres including 721 cultivated acres and are assessed to a revenue of Rs 9,745·46.

Mustafabad is a thriving place with a large population of weavers who sell their cloth in Rudauli and in the neighbouring bazar of Mohammadpur. Markets are held on Tuesdays and Fridays in Baragaon where a considerable trade is carried on. The place also has a post-office, a primary school and an *Ayurvedic* dispensary. Mustafabad is included in the Suhawal development Block and has a *Nyaya Panchayat*.

NAGPUR (pargana Surhurpur, tahsil Akbarpur)

This place is situated on the right bank of the Tons, in latitude 26° 18′ north and longitude 82° 46′ east, two miles south-east of Jalalpur with which it is connected by an unmetalled road. The distance by road from Akbarpur is 16 miles and it is 52 miles from the district headquarters. The face of the village is broken up by ravines running down to the river. It lost the character of a town from the time its administration as a Town Area was discontinued about 25 years ago.

It is said to have been founded by one Saiyid Naqi over 350 years ago, but the name is probably of Hindu origin although nothing is known of its past history. Adjoining Nagpur on the north is the village of Dandwa where there is a large *imambara* built over 150 years ago by Yar Muhammad, one of the local weavers who carried on their ancestral trade in Nagpur. For this purpose he is said to have collected four thousand rupees from the fraternity. When the King of Avadh heard of this he extolled their liberality and piety and ordered them to continue the subscription but to render the proceeds to him as a perpetual tribute. A large gathering assembles here on the occasion of Muharram as also during the Terahan fair which is held on the 13th of Rajab. There is another large *imambara* and *karbala* in Nagpur, begun in 1880 and finished six years later, as is testified by one of the many Arabic inscriptions on its walls.

The population is 3,920. The village lands cover 63 acres including a cultivated area of 461 acres and are assessed to a reve-

nue of Rs 4,332·79. The village lies within the jurisdiction of the Jalalpur police-station and has a branch post-office. There is a junior high school and a primary school. There is also a small market in the village. Nagpur lies within the limits of the Jalalpur Block and is the headquarters of a *Nyaya Panchayat*.

PARTAPPUR CHAMORKHA—see Katahri

PILKHAWAN (pargana Mangalsi, tahsil Faizabad)

Pilkhawan is a large village (to the west of pargana Mangalsi) situated in latitude 26° 45′ north and longitude 81° 54′ east, between the railway line and the national highway running from Lucknow to Faizabad, 15 miles west of the latter. The main site lies close to the line, but the village lands extend for some distance beyond the road to the north.

The village is said to have been founded by one of the Bais Rajputs who for centuries held the greater part of the pargana. Their colony was established by Dalan Sah; a son of his was Bharat Singh, the traditional builder of Pilkhawan. The proprietary rights of these people had passed to the Raja of Ayodhya whose ancestor, Raja Darshan Singh, had seized almost all the Bais possessions in these parts.

The village lands are spread over an area of 2,136 acres of which 1,582 acres are under cultivation. The sources of irrigation include canal and tube-wells and the land revenue is Rs 14,390·96. The population is 3,266. There is a junior high school here and a post-office. The large bazar of Mubarakganj lies in the northern part of the village where markets are held on Mondays and Thursdays. A small fair is held in the *krishna-paksh* of Magha which is attended by about two thousand persons.

Pilkhawan lies in the Suhawal Block and is the headquarters of a *Nyaya Panchayat*.

PURAQALUNDER (pargana Haveli Avadh, tahsil Faizabad)

This is a small village, lying in latitude 26° 42′ north and longitude 82° 9′ east, on the east side of the provincial highway running from Faizabad to Bikapur and Sultanpur, six miles south of the district headquarters and four miles north of Bharatkund railway station. Puraqalunder is a hamlet of Mohiuddinpur which has an area of 478 acres and is assessed to a revenue of Rs 1,397·55. The cultivated area comprises 296 acres and the sources of irrigation include wells, tanks, canals and tube-wells. The population of the village is 1,315. The place has a police-

station and a primary school. It is under the *Nyaya Panchayat* of Madhopur and is included in the Masodha Block.

About a mile or so north there is a bazar known as Jamuratganj where there is a leper hospital for outdoor and indoor patients. It was opened in 1938 and is run by an international Protestant Society, the expenditure being met by donations and government grants. There is also a maternity and child welfare centre here.

RASULPUR DARGAH (pargana Birhar, tahsil Tanda)

Rasulpur Dargah, in latitude 26° 26′ north and 82° 46′ east, has a population of 1,152. It is connected by unmetalled roads to Baskhari and Kichhauchha and lies between them.

It is a noted place of Muslim worship because of the tomb of the celebrated saint Makhdum Shaikh Jahangir Ashraf. The story goes that he was the son of Ibrahim Shah, king of Ispahan, whom he succeeded at the early age of fifteen, but after reigning for seven years he abdicated in favour of his younger brother, Muhammad Shah. Being determined to devote the remainder of his days to the service of religion, he assumed the pilgrim's garb and travelled through India. He became a pupil of Shah Ala-ul-Haq of Pandua in Bengal from whom he received the title of Jahangir. He then wandered from town to town in northern India in search of a suitable spot where he could settle down. In course of time he came to Jaunpur where Sultan Ibrahim Sharqi (1402-36) received him favourably and tried to induce him to remain there, but he proceeded to Rasulpur, which was then the seat of a famous pandit named Darpan Nath in whom he found a formidable religious rival. Eventually he was able to convert the pandit who adopted Islam and took the name of Kamal-ud-din. Makhdum Ashraf then settled in this place which he called Ruhabad and here he ended his days at the age of 120. He was succeeded by his nephew, Abdur-Razzaq, whom he had brought from Persia and who had married the daughter of Ala-ul-Haq. Abdur-Razzaq changed the name of his village to Rasulpur. He left five sons of whom Shah Hussain and Shah Hasan remained in Rasulpur. Their descendants settled in Kichhauchha and Baskhari and enlarged their possession by means of rent-free grants from vaious rulers.

The shrine of Makhdum Ashraf is built on an eminence nearly surrounded by water. It is regarded with great veneration by the people of the neighbourhood and is visited by persons from all parts of the Muslim world for purposes of exorcism. The season when such pilgrimages are undertaken by thousands

is between the full moons of Kartika and Agrahayana. A regular fair goes on throughout the month. Another large assemblage takes place at the end of Muharram when the *Sajjadah-nashin* (the spiritual successor of the saint) puts on the sacred cloak known as the *khirka*.

Rasulpur Dargah covers an area of 529 acres (the cultivated area being 318 acres) and has a revenue of Rs 1,855. It is within the jurisdiction of the *Nyaya Panchayat* of Dhaurahra and the Tanda development Block.

RAUNAHI (pargana Mangalsi, tahsil Faizabad)

Raunahi lies in latitude 26° 46′ north and longitude 81° 59′ east on the high bank of the Ghaghra, eleven miles west of the district headquarters and two miles north of the Suhawal railway station. The provincial highway runs about a mile south of the village.

Raunahi is said to have been originally held by the Bhars who were ejected by the Saiyid settlers from Sibar in the west of the pargana. The numerous old buildings include a fort which was the headquarters of an *amil* and a station for troops in the days of the Nawabs of Avadh to which times also date a masonry serai and other buildings including mosques, *idgahs* and Hindu temples. Near the town are the tombs of two martyrs, Aulia Shahid and Makan Shahid, said to have belonged to the army of Saiyid Salar. According to Jain belief the old name of Raunahi was Ratanpuri where the fifteenth *tirthankar*, Dharmanath, is said to have been born. The Jain temple to the south-east of the town dates from about 1800 A. D. It is enclosed within high walls with an outer walled garden and is raised upon a high plinth with four flights of steps leading to it. It contains an image of Parasnath (in black stone) and several small figures. In another shrine set in the southern wall of the enclosure is a marble image of Rishabha Deva, the founder of the sect, with several other smaller figures. The shrine is said to have been erected by the Jains of Calcutta and Lucknow.

The construction in 1936 of the headworks of the Ghaghra canal has increased the importance of Raunahi. Six siphons installed at the Dhemua Ghat pump about 360 cusecs of water into the main canal which feeds approximately 274 miles of mains and tributaries. The network of the canals has been carried over the whole of the eastern part of the tahsil from this place. A tributary has been extended to Tanda tahsil also.

The place is steadily developing as a beauty spot and an attractive garden and an inspection house are maintained there by the Irrigation Department.

Raunahi with its population of 3,104 persons covers an area of 1,011 acres, including 581 cultivated acres and is assessed to a land revenue of Rs 7,891·03. It has a police-station, a post-office, an *Ayurvedic* dispensary, a primary school and a bazar where markets are held on Tuesdays and Saturdays. The Vijaya-dashmi fair is held here in Asvina drawing about 3,000 persons and two bathing fairs are held in Chaitra and Kartika drawing gatherings of two to three thousand persons each. Raunahi is included in the Suhawal Block and has a *Nyaya Panchayat*.

SHAHGANJ (pargana Pachhimrath, tahsil Bikapur)

Shahganj is the bazar of the village of Paharpur (or Muqimpur) which lies in latitude 26° 38′ north and longitude 82° 3′ east, twelve miles south-west of Faizabad on the road leading to Harringtonganj. Roads lead from Shahganj to Barun, Kuchera, Bhadarsa and Amaniganj. Shahganj is also connected by a branch road with the Faizabad-Allahabad provincial highway.

There are several old Hindu temples and a mosque in the village. There are also a palace and a fort belonging to the Rajas of Ayodhya and the place assumed prominence only after it was seized by Raja Darshan Singh. It was here that Raja Man Singh received the European fugitives from Faizabad during the struggle of 1857, his fort being besieged by the insurgents in the summer of 1858 till it was relieved by Hope Grant. At that time the fort was regarded as impregnable as it was defended by massive mud walls on which were mounted 14 guns. The walls still exist and there is an inner defence in the form of a masonry wall.

The village is of considerable size having an area of 1,967 acres assessed to a revenue of Rs 7,726·93 and has a population of 3,047. The cultivated area comprises 1,357 acres. It has a bazar where markets are held twice a week. A fair is held on the occasion of Vijaya-dashmi in the month of Asvina. The village has a junior high school, a post-office, an allopathic dispensary and a maternity and child welfare centre. Shahganj lies within the Harringtonganj Block and the *Nyaya Panchayat* of Muqimpur.

SHAHZADPUR (pargana and tahsil Akbarpur)

This town, which has been amalgamated with Akbarpur to form a Town Area, lies in latitude 26°5′ north and longitude 82° 33′ east, on the right or southern bank of the Tons and on the pre-

vincial highway running from Faizabad to Jaunpur, a mile south-east of Akbarpur. Other roads lead from this place to Jalalpur, Maharua, Katariya and Lorepur Tajan. Adjoining Shahzadpur on the south is the village of Sijhauli (a corruption of Sujhawalgarh, the fort of Sujhawal, a Bhar chieftain) which, prior to the foundation of Akbarpur, was the headquarters of the pargana.

Shahzadpur, a picturesque place, covers an area of 67 acres of which only 10 acres are cultivated. The figures of its revenue and population are included in those of Akbarpur. There is a post-office in the town and the educational institutions include a higher secondary school, a primary school, a girls' school and *a maktab*.

Shahzadpur has a grain and a cattle market. There is a brisk trade in grain, sugar-cane and hides. Important fairs are held on the occasion of Ramlila and Muharram besides the Gaicharavan fair in Bhadra. Shahzadpur is within the jurisdiction of the Sadarpur *Nyaya Panchayat* and lies in the Akbarpur Block.

SUHAWAL (pargana Mangalsi, tahsil Faizabad)

Suhawal lies in latitude 26° 45′ north and longitude 81° 59′ east on the Northern Railway about 10 miles west of Faizabad. There is a railway station here from which a metalled feeder runs north to meet the national highway and from there to Dhemua Ghat near Raunahi on the Ghaghra. Other roads lead to Amaniganj and Daulatpur.

Suhawal has of late gained in importance with the establishment of the State thermal power-station, which supplies electric energy in bulk to several districts—Bara Banki, Sultanpur, Pratapgarh and Rae Bareli.

Suhawal has an area of 258 acres of which 174 acres are cultivated. The village is assessed to a revenue of Rs 2,280·88. Since power is easily available, tube-wells form an important source of irrigation. The population is 396.

Just south of the railway station is the thriving bazar of Sachitaganj which supplies the needs of Suhawal of which, however, it does not form a part.

Suhawal is the headquarters of a development Block (with a population of 80,744) which is at present in the Shadow Stage and will cover an area of 51,532 acres including 31,000 acres of culti-

vated land. Suhawal is within the jurisdiction of the *Nyaya Panchayat* of Raunahi.

SULTANPUR—see Balrampur

SURHURPUR (pargana Surhurpur, tahsil Akbarpur)

This, the headquarters of the pargana, lies in latitude 26° 15′ north and longitude 82° 40′ east, on the southern boundary of the district on the left bank of the Majhoi river. Through it runs the road from Faizabad to Jaunpur, which is joined by the road coming from Tanda, at a short distance to the north of the village. Another road runs north-east to Jalalpur, a distance of five miles. Three miles to the north-west is the Malipur railway station. The road crosses the Majhoi by a fine masonry bridge which is said to date from the time of Akbar.

Surhurpur is an ancient village and contains the ruins of an old fort. The story goes that this place was the stronghold of Sohandal, a Bhar chief, from whom the name of the place is derived. It is also said that it was once held by Subha Nath, a *jogi* (hermit), who attracted the attention of the invader Saiyid Salar and was put to death by him along with many of the Bhars who resisted his attack. There are also two old shrines of Muslim saints, one known as the *dargah* of Surwar Pir (who came here from Shiraz and lived and died in the village) and the other as the *dargah* of Shah Nur (who came from Arabia and settled down here, building for himself a tomb on the model of Makhdum Ashraf's tomb at Rasulpur).

The village, with a population of 1,179, covers an area of 181 acres of which 146 acres comprise the cultivated area. The revenue of the village is Rs 980 89. It lies within the Jalalpur police circle and has a primary school, a post-office and a small market. It falls within the limits of the Jalalpur Block and is the headquarters of a *Nyaya Panchayat*.

TANDA (pargana and tahsil Tanda)

The capital of the pargana is a large town, lying in latitude 26° 33′ north and longitude 82° 40′ east 37 miles east of Faizabad and twelve miles north of Akbarpur (with which it is connected by a metalled road). Other roads lead from Tanda to Ramnagar, Balrampur, Mansoorganj, Surhurpur and Mahrajganj. To the north of the town and adjoining it flows the Ghaghra which is crossed by a ferry. The town is composed of the lands of several

villages besides Tanda proper, one being Sakrawal to the south and another, Asopur, which formerly gave its name to a large estate.

The word *tanda* means a caravan and denotes that the place was an encamping ground for the Banjaras who ferried their goods across the Ghaghra at this place. In course of time the camp expanded into a town and this was granted by Emperor Farrukh Siyar to Muhammad Hayat, the representative of the Rasulpur family of Shaikhs. Since then the town has progressed appreciably particularly because of the growing population of Hindu spinners and Muslim weavers who acquired a widespread reputation for the excellence of their work. Saadat Ali Khan was greatly interested in the prosperity of the place. A European trader, John Scott, settled here and contributed substantially to the development of the trade in cotton cloth. He held the entire pargana as jagir till 1796 and collected the taxes of the town, which then constituted customs, excise, bazar dues, marriage dues and a tax on looms. The jagir then passed into the hands of Ghazanfar Ali of Rasulpur and Hasan Ali of Asopur, son and nephew of Muhammad Hayat respectively but shortly afterwards the place was taken under direct management and the taxes and the land revenue were collected by government. In 1800 the former were leased to one Qadir Baksh but on accout of his unpopularity his place was taken by a government *darogha* in whose time two new taxes were introduced, one on transfers of property and the other on mortgages. These sources of revenue were discontinued in the time of Saadat Ali Khan and thereafter the proceeds of the groves, the loom tax and the marriage tax were farmed out at Rs 320 per annum and continued to be thus treated till the annexation (1856).

In Asopur, about a mile to the west of Tanda town, is the tomb of Shaikh Harun, a holy man who came to these parts about five and a half centuries ago. A large fair is held at his tomb on the first Sunday of Bhadra. A mile further west is the *imambara* of Hussain Ali. Close by is a masonry platform erected by the Muslims of the place and here Saiyid Salar is annually commemorated on the first of Jyaistha by a large number of people. In Tanda itself big fairs take place on the occasions of Ramlila, Ramnaumi and *Kartika-purnima*. The Dadhi-kandho fair is held on *ekadashi* of Bhadra and is largely attended.

Tanda, which is a municipality, has a population of 29,288, a substantial increase over that of 1901 when it was 19,853. The

municipal limits of Tanda cover an area of 1,197 acres including a cultivated area of 642 acres, the land revenue being Rs 4,002.

Besides the tahsil offices, Tanda has a police-station with four out-posts, a cattle pound and a veterinary hospital. There is a post and telegraph office and the town has the amenity of a telephone public call office also. There is a dispensary and a women's hospital with a maternity centre. The Irrigation Department has an inspection house. There are a number of educational institutions including an intermediate college, a higher secondary school, a junior high school and twelve primary schools maintained by the Municipal Board.

The market of Tanda is of considerable importance, the chief bazar days being Mondays and Fridays. Like Akbarpur, it was a mint town in the days of Akbar. It has long been famous for its industries, particularly calico printing and jamdani which once had great export value but the manufacture of which has practically died out. However, Tanda still retains its textile industry and is famous for its handloom cloth which is produced and exported in large quantities and offers livelihood to the majority of its people.

Tanda is the headquarters of a development Block (in Stage I) which covers an area of 73,664 acres and has a population of 95,559. It is also the headquarters of one of the 14 *Nyaya Panchayats* which are in this Block.

TANDA Tahsil

This tahsil lies in the north-eastern part of the district on the right bank of the Ghaghra which separates it from the Basti and Gorakhpur districts. Akbarpur tahsil is on the south and on the east is part of the Sagri tahsil of Azamgarh district. The western boundary is formed by pargana Amsin of tahsil Faizabad. The total area is 2,25,162 acres (comprising 806 villages) of which 1,61,299 acres form the cultivated area. The tahsil, with a population of 3,24,592 and a revenue of Rs 9,08,445·29, consists of the two parganas of Tanda and Birhar of which the latter occupies the eastern portion and the former the western. Till 1904 the tahsil also included Surhurpur which was then transferred to Akbarpur tahsil. The headquarters of four development Blocks, namely Jahangirganj, Ramnagar, Baskhari and Tanda, are located within the tahsil.

From the point of view of its physical characteristics the tahsil is divided into two well defined areas, besides the few

alluvial *mahals* in the bed of the Ghaghra. Bordering the river is a narrow strip of upland villages, mostly well cultivated though better at the eastern than at the western end. South of this strip is a low-lying tract which in wet years becomes water-logged, the western part being drained into the Ghaghra by the Tirwa stream but the stretch of country in the neighbourhood of Baskhari, Kichhauchha, etc., is very imperfectly drained by the Tonri and Pikia streams. Consequently the variations of season are more felt in this part than elsewhere. The eastern end of this tract is an *usar* plain, the most barren part lying around the source of the Pikia. There are no regular forests in the tahsil. In pargana Tanda there is but little of dhak jungle and *usar* land but in pargana Birhar, from Baskhari eastward, there are many thick patches of dhak.

The Ghaghra forms the northern boundary for about 46 or 47 miles. The Tirwa flows east and forms the common boundary of this tahsil and Akbarpur tahsil for some miles; it then bends northwards and falls into the Ghaghra close to the town of Tanda. The Tonri originates in the swamps near Deohat and runs past Baskhari and Kichhauchha forming the border between parganas Birhar and Surhurpur. It follows the line of the tahsil boundary and emerges into Azamgarh district. The small stream known as the Chhoti Sarju forms the southern border of the extreme eastern end of the tahsil where it falls into the old bed of the Ghaghra. The Pikia rises from the same swamps as the Tonri being an alternative outlet for their overflow. It forms the southern boundary of pargana Birhar for some distance in the area lying between the Tonri and the Chhoti Sarju but ultimately crosses the eastern extremity of the tahsil and falls into the same old channel as the Chhoti Sarju but higher up-stream; for most of its course it has a deep and well defined bed.

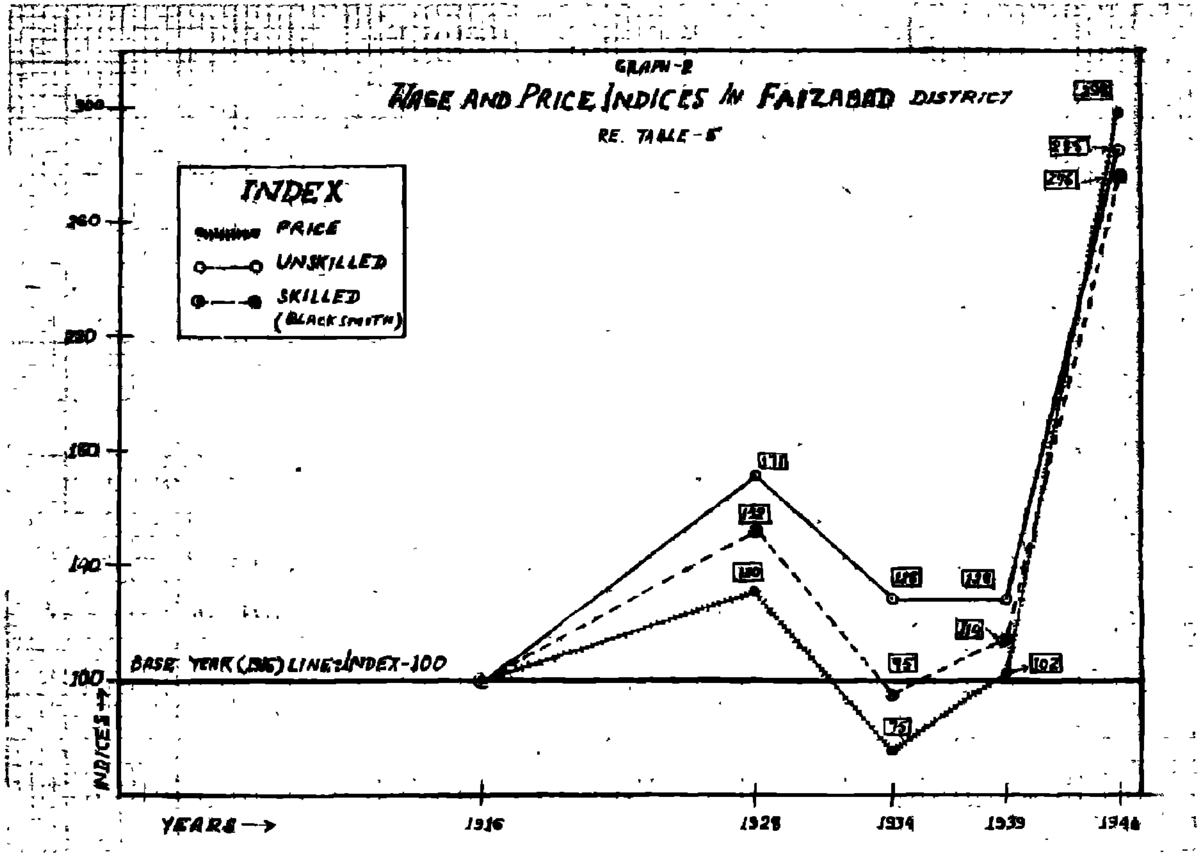
The tahsil is well supplied with means of communication although it lies off the railway track. Besides the local roads there are several others which pass through the tahsil providing communication with the places beyond its limits; the chief is the main road from Faizabad to Azamgarh via Tanda which runs through Baskhari and leaves the tahsil near Neori. Through Baskhari and Ramnagar runs the road from Akbarpur to Kamharia Ghat. Another road leads southward from Tanda to join the Faizabad-Jaunpur road at Surhurpur (tahsil Akbarpur). There is a first class metalled road from Tanda to Akbarpur. There are several ferries over the Ghaghra connecting the tahsil with the Basti district and

one at Kamharia crossing to Gorakhpur. There are iron girder bridges across the Tirwa which connect Akbarpur with Iltifatganj, Akbarpur with Tanda and Tanda with Mubarakpur. The smaller rivers are crossed by temporary bridges in the dry season, the only masonry structures being those on the road from Chahora to Jalalpur.

TORAUN MAUFI—see Darabganj

APPENDIX

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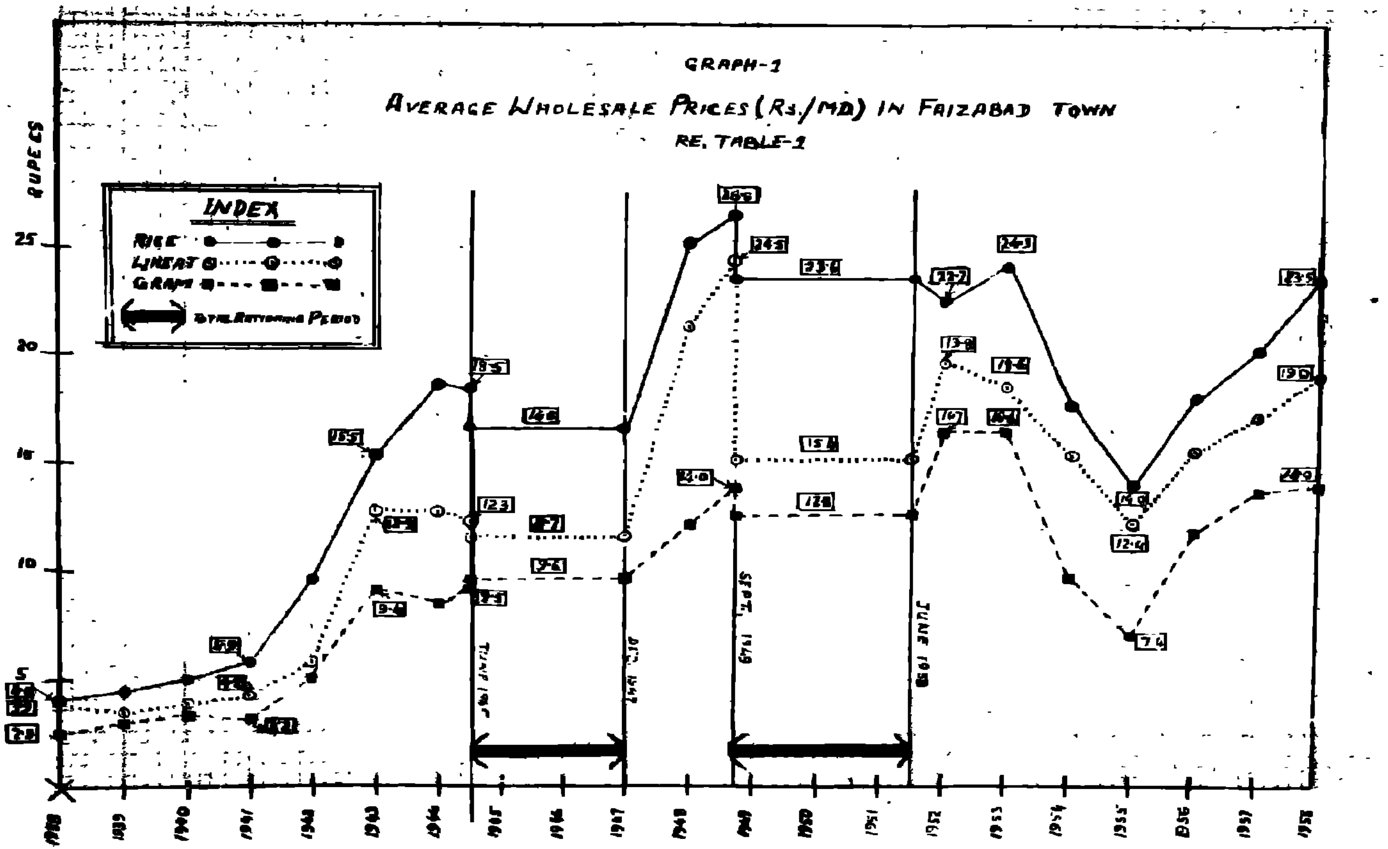

GRAPH-1
AVERAGE WHOLESALE PRICES (Rs./MD) IN FAIZABAD TOWN
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Table I—AREA AND POPULATION—URBAN AND RURAL

District and tahsil		Area in square miles, 1951	Population 1951 Persons	Males	Females	1941 Persons
District total..		1,704	14,81,796	7,52,136	7,29,660	13,19,425
Rural total		1,678	13,45,010	6,77,347	6,67,663	12,18,918
Urban total		26	1,36,786	74,789	61,997	1,00,507
Akbarpur—						
Total	..	539	4,41,190	2,23,514	2,17,676	3,89,665
Rural	..	538	4,23,983	2,14,376	2,09,607	3,80,042
Urban	..	1	17,207	9,138	8,069	9,623
Bikapur—						
Total	..	460	3,49,437	1,73,944	1,75,493	3,22,530
Rural	..	460	3,49,437	1,73,944	1,75,493	3,22,530
Urban	..	..	..	..	..	..
Faizabad—						
Total	..	355	3,66,577	1,90,200	1,76,377	3,17,400
Rural	..	333	2,76,286	1,39,831	1,36,455	2,52,644
Urban	..	22	90,291	50,369	39,922	64,756
Tanda—						
Total	..	350	3,24,592	1,64,478	1,60,114	2,89,830
Rural	..	347	2,95,304	1,49,196	1,46,108	2,63,702
Urban	..	3	29,288	15,282	14,006	26,128

Table II—POPULATION ACCORDING TO LANGUAGES, 1951

Language (Mother-tongue)	Persons
Hindi	13,26,721
Hindustani	92,299
Urdu	57,740
Panjabi	2,180
Sindhi	2,174
Bengali	414
Marathi	152
Nepali	79
Tamil	13
Gujarati	11
Marwari	9
Burmese	4

Table III—POPULATION ACCORDING TO RELIGION AND SCHEDULED CASTES, 1951

Tract	Total Population	Hindu	Sikh	Jain	Buddhist	Zoroastrian	Muslim	Christian	Scheduled Castes (included under the different religions)
District total ..	14,81,796	13,19,841	1,476	40	3	8	1,60,005	423	2,94,426
Rural total ..	13,45,010	12,31,756	161	..	..	..	1,13,035	58	2,87,221
Tahsil Akbarpur (Rural) ..	4,23,983	3,90,926	26	..	..	..	32,985	46	1,06,453
Tahsil Bikapur (Rural) ..	3,49,437	3,27,436	32	..	..	..	21,968	1	46,311
Tahsil Faizabad (Rural) ..	2,76,286	2,51,321	77	..	..	..	24,877	11	51,223
Tahsil Tanda (Rural) ..	2,95,304	2,62,073	26	..	..	..	33,205	..	83,234
Urban total ..	1,36,786	88,085	1,315	40	3	8	46,970	365	7,205
Urban non-city ..	54,288	24,060	233	..	..	..	29,972	23	3,222
Faizabad city ..	82,498	64,025	1,082	40	3	8	16,998	342	3,983

Table IV—RAINFALL

Station		Number of years of data		January	February	March	April	May	June	July	August	September	October
Faizabad	...	50	a	13·2	18·0	8·9	7·9	16·8	113·5	338·6	280·7	196·3	46·7
			b	1·3	1·7	0·8	0·5	1·4	5·4	13·5	13·0	8·1	1·9
Akbarpur	...	50	a	12·2	19·1	6·6	6·6	16·5	93·2	289·8	272·5	188·5	52·3
			b	1·3	1·9	0·7	0·6	1·0	5·4	12·7	12·7	8·1	2·0
Bikapur	...	50	a	15·5	21·6	7·9	7·4	16·5	114·8	312·7	295·7	215·1	47·5
			b	1·6	1·8	0·8	0·6	1·2	5·3	13·8	13·4	9·0	2·0
Tanda	...	50	a	13·2	18·3	8·9	6·6	14·7	107·4	319·3	284·2	205·2	48·8
			b	1·5	1·8	0·9	0·7	1·4	5·8	13·8	12·7	8·2	2·0
Jalalpur	...	50	a	10·7	17·0	5·3	6·9	7·9	89·9	265·7	275·8	173·2	43·2
			b	1·0	1·3	0·5	0·5	0·6	4·3	11·9	12·0	8·2	1·9
Ayodhya	...	25	a	15·2	19·3	5·8	3·8	12·7	119·9	310·6	283·2	202·2	42·9
			b	1·3	1·3	0·6	0·4	0·8	5·5	12·6	12·2	7·9	1·6
Faizabad district	...		a	13·3	18·9	7·2	6·5	14·2	106·5	306·1	282·0	196·7	46·9
			b	1·3	1·6	0·7	0·5	1·1	5·3	13·1	12·7	8·3	1·9

Table IV—RAINFALL—(*concld.*)

Station		November	December	Annual	Highest annual rainfall as per cent of normal and year†	Lowest annual rainfall as per cent of normal and year†	Heaviest rainfall in 24 hours* Amount (mm)	Date
Faizabad	..	3·3	6·3	1050·2	187	35	368·8	1953 September 29
		0·3	0·5	48·4	(1903)	(1918)		
Akbarpur	..	5·1	5·1	967·5	198	44	241·3	1920 July 6
		0·4	0·5	47·2	(1915)	(1932)		
Bikapur	..	4·1	5·6	1064·4	178	42	273·3	1953 August 2
		0·4	0·6	50·5	(1903)	(1918)		
Tanda	..	5·3	4·1	1036·0	158	39	262·9	1894 October 2
		0·4	0·4	49·6	(1921)	(1908)		
Jalalpur	..	5·3	5·6	906·5	149	31	254·0	1896 August 21
		0·4	0·5	43·1	(1936)	(1908)		
Ayodhya	..	4·6	6·3	1026·5	164	35	279·4	1938 August 10
		0·3	0·8	45·3	(1938)	(1949)		
Faizabad district	..	4·6	5·5	1008·4	158	44		
		0·4	0·5	47·4	(1903)	(1908)		

(*a*) Normal rainfall in mm. (*b*) Average number of rainy days (days with rain of 2·5 mm. or more)
* Based on all available data up to 1958
† Years given in brackets

Table V—IRRIGATED AND NON-IRRIGATED AREAS IN ACRES, 1366 FASLI (1958-59 A.D.)

Tahsil and pargana	Total area	Waste	Culturable	Cultivated			
				Irrigated			
				Total	Canals	Wells	Tanks
Akbarpur	1,67,716	24,797	27,440	61,837	682	43,496	..
Mijhaura	83,147	9,442	14,730	29,102	2,016	16,973	..
Surhurpur	92,841	8,943	15,464	43,063	..	32,089	..
Tahsil Akbarpur—total	3,43,704	43,182	57,634	1,34,002	2,698	92,558	..
Khandasa	72,680	8,106	18,614	16,913	..	11,000	..
Pachhimrath	2,19,964	22,877	45,101	66,183	..	52,539	..
Tahsil Bikapur—total	2,92,644	30,983	63,715	83,096	..	63,539	..
Amsin	65,460	9,012	10,323	20,305	11,657	4,803	..
Haveli Avadh	82,134	16,133	14,153	19,951	6,897	8,245	53
Mangalsi	72,626	15,343	12,582	16,984	2,738	10,281	..
Tahsil Faizabad—total	2,20,220	40,488	37,058	57,240	21,292	23,329	53
Birhar	1,41,851	20,913	15,426	88,319	..	22,804	..
Tanda	83,311	16,261	11,263	27,810	1,710	15,040	..
Tahsil Tanda—total	2,25,162	37,174	26,689	1,16,129	1,710	37,844	..
District total	10,81,730	1,51,827	1,85,096	3,90,467	25,700	2,17,270	53

Table V—IRRIGATED AND NON-IRRIGATED AREAS IN ACRES, 1366 FASLI (1958-59) A. D.—(*concld.*)

Tahsil and pargana	Cultivated			Double cropped		
	Other sources	Non-irrigated	Total	Irrigated	Non-irrigated	Total
Akbarpur	17,659	53,642	1,15,479	100	37,137	37,237
Mijhaura	10,113	29,873	58,975	17	18,732	18,749
Surhurpur	10,974	25,371	68,434	602	17,823	18,425
Tahsil Akbarpur—total	38,746	1,08,886	2,42,888	717	73,692	74,411
Khandasa	5,913	29,047	45,960	176	17,560	17,736
Pachhimrath	13,644	85,803	1,51,986	2,034	64,739	66,773
Tahsil Bikapur—total	19,557	1,14,850	1,97,946	2,210	82,299	84,509
Amsin	3,845	25,820	46,125	1,921	15,999	17,920
Haveli Avadh	4,756	31,897	51,848	2,094	24,335	26,429
Mangalsi	3,965	27,717	44,701	1,643	22,579	24,222
Tahsil Faizabad—total	12,566	85,434	1,42,674	5,658	62,913	68,571
Birhar	65,515	17,193	1,05,512	1,252	48,133	49,385
Tanda	11,060	27,977	55,787	835	12,360	13,195
Tahsil Tanda—total	76,575	45,170	1,61,299	2,087	60,493	62,580
District-total	1,47,444	3,54,340	7,44,807	10,674	2,79,397	2,90,071

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL AKBARPUR

Fasli year	Rabi						
	Total	Wheat	Gram	Barley and gram	Wheat and barley	Opium	Other crops
1	2	3	4	5	6	7	8
1342	1,38,763	32,295	19,709	18,868	21,342	..	46,549
1343	1,29,309	30,557	21,260	18,594	20,654	..	38,244
1344	1,42,192	31,914	26,171	18,262	20,896	..	44,949
1345	1,41,032	32,927	26,140	17,553	19,939	..	44,473
1346	1,46,178	33,167	29,052	17,366	20,097	..	46,496
1347	1,46,406	34,160	23,399	19,265	30,015	..	39,567
1348	1,37,307	33,382	23,360	19,115	20,376	..	41,074
1349	1,45,272	33,372	30,397	19,347	22,620	..	39,536
1350	1,43,994	29,447	35,567	19,501	22,674	..	36,805
1351	1,48,350	28,986	39,535	19,297	21,759	..	38,773
1352	1,42,442	27,618	34,147	19,825	21,937	..	38,915
1353	1,48,961	29,585	35,116	21,135	23,525	..	39,600
1354	1,50,018	30,750	29,335	21,526	24,020	..	44,387

1355	1,45,786	30,699	30,165	20,314	23,315	..	41,293
1356	1,51,885	29,701	34,909	22,042	22,761	..	42,472
1357	1,49,334	27,642	35,780	22,248	21,408	..	42,256
1358	1,42,843	26,856	30,180	22,447	21,739	..	41,621
1359	1,44,083	26,047	32,845	23,948	22,183	..	39,060
1360	1,44,083	26,047	32,845	23,948	22,183	..	39,060
1361	1,62,528	30,490	39,559	26,091	23,252	..	43,136
1362	1,51,801	28,942	35,048	21,203	22,365	..	44,243
1363	1,59,516	33,329	34,336	22,961	22,552	..	36,338
1364	1,50,931	32,016	31,026	22,135	16,884	..	48,870
1365	1,43,049	30,539	23,127	22,525	20,192	..	46,666
1366	1,51,692	30,745	28,266	21,937	19,926	..	50,818

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL AKBARPUR—(concld.)

Kharif									
Total	Rice	Juar and arhar	Bajra	Sugar-cane	Urd and moong	Maize	Kodon	Sawan	Other crops
9	10	11	12	13	14	15	16	17	18
1,49,343	87,517	8,078	14	13,228	8,908	1,216	12,101	9,018	9,263
1,14,878	68,080	5,897	11	10,743	6,900	620	8,601	6,553	7,473
1,52,176	86,902	7,953	2	15,396	8,543	1,005	12,011	9,188	11,176
1,13,946	67,178	558	10	10,734	6,833	616	8,522	6,549	7,617
1,50,985	93,766	6,619	6	8,093	7,808	683	9,692	9,312	15,006
1,55,354	98,312	9,200	5	12,131	7,665	709	8,747	7,702	10,883
1,51,674	94,421	7,936	3	14,371	7,871	705	8,035	7,722	10,610
1,51,260	95,214	9,130	7	11,716	7,080	618	8,666	7,806	11,023
1,57,252	95,343	8,268	5	13,767	7,300	813	9,004	10,072	12,680
1,59,217	98,090	8,837	3	14,575	7,400	828	8,539	9,577	11,368
1,62,346	93,479	9,245	3	16,067	7,820	1,301	3,902	9,943	20,586
1,57,671	92,742	9,976	3	15,199	7,020	1,109	10,555	9,514	11,553
1,56,666	92,575	8,055	2	16,052	7,801	1,246	8,813	..	21,122

1,59,181	93,560	8,750	5	16,935	7,068	1,060	9,200	10,497	12,106
1,59,007	97,638	8,216	4	14,146	7,018	866	7,274	11,091	12,754
1,64,923	1,03,522	10,412	10	15,261	6,705	646	6,748	10,192	11,427
1,64,518	1,04,257	9,530	3	17,503	5,973	726	6,676	8,808	11,042
1,68,508	1,05,623	10,320	3	16,723	6,160	828	7,383	8,998	12,470
1,68,508	1,05,623	10,320	3	16,723	6,160	828	7,380	8,998	12,470
1,53,066	99,681	5,347	15	13,370	4,343	1,770	10,294	7,320	10,926
1,65,348	1,01,313	10,417	35	15,553	4,882	1,482	8,496	9,501	13,669
1,52,956	1,00,116	6,049	29	13,854	4,768	1,101	6,725	10,306	10,008
1,54,534	98,934	6,655	27	14,038	5,748	1,195	8,505	9,175	10,857
1,39,645	90,948	7,412	5	14,302	3,158	973	5,025	8,439	9,383
1,65,416	1,06,675	10,592	..	16,221	3,293	1,024	6,280	9,643	11,688

Table VI—AREA IN ACRES UNDER

Fasli year	Rabi						
	Total	Wheat	Gram and peas	Bejhar (Barley and gram)	Gojai	Opi-um	Other crops
1	2	3	4	5	6	7	8
1344	28,603	10,957	14,793	997	864	..	992
1345	92,886	35,248	46,767	2,778	2,904	..	5,189
1346	..	..	..	..	..	..	..
1347	..	..	..	..	..	..	..
1348	99,770	46,267	42,258	3,884	3,153	..	4,208
1349	1,09,256	47,622	50,012	3,994	3,510	..	4,118
1350	1,09,079	42,788	15,099	41,023	3,758	..	6,411
1351	1,13,363	39,417	59,518	2,604	3,527	..	8,297
1352	1,05,016	35,878	54,170	2,911	4,431	..	7,626
1353	1,13,279	39,789	58,293	2,763	4,656	..	7,778
1354	1,11,744	41,138	55,395	2,907	5,083	..	7,221
1355	1,11,507	42,080	54,564	2,878	5,168	..	6,817
1356	1,09,276	38,479	55,414	3,393	5,605	..	6,385
1357	1,18,673	35,629	66,984	3,594	4,948	..	7,518
1358	1,12,698	35,597	61,809	3,381	5,183	..	6,728
1359	1,10,174	36,978	57,090	2,839	5,652	..	7,615
1360	..	..	..	..	..	..	..
1361	1,32,552	25,261	44,290	1,512	2,285	..	59,204
1362	84,393	28,963	45,304	1,630	2,528	..	5,968
1363	1,29,195	3,960	78,178	2,075	3,263	..	41,719
1364	85,167	31,988	41,899	1,819	2,379	..	7,082

PRINCIPAL CROPS, TAHSIL BIKAPUR

Kharif							
Total	Paddy	Juar and arhar	Paddy (Jar-han)	Sugar cane	Urd and moong	Maize	Other crops
9	10	11	12	13	14	15	16
34,968	12,702	2,440	2,439	1,333	1,668	4,791	9,595
1,07,238	49,074	7,363	12,799	10,110	1,279	6,606	20,007
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1,43,391	67,885	11,885	14,681	12,727	2,496	10,874	22,843
1,41,682	67,027	12,336	13,797	7,966	2,495	11,774	26,287
1,48,235	67,012	11,837	14,147	8,423	2,157	13,162	31,497
1,41,478	57,032	11,839	13,876	10,992	2,381	14,137	31,221
1,53,374	62,519	11,927	14,003	14,273	3,352	13,712	33,588
1,48,945	59,757	11,560	14,068	12,996	2,970	14,712	32,882
1,48,725	59,635	10,067	14,409	13,300	3,610	13,511	34,193
2,31,481	60,576	10,330	16,325	12,063	2,923	12,817	1,16,447
1,51,895	66,832	9,433	15,839	10,135	2,399	11,166	36,091
1,54,879	71,181	10,258	16,684	11,226	1,666	10,129	33,735
1,55,506	71,005	10,541	17,184	14,063	1,856	10,309	30,548
1,58,298	72,193	11,084	16,762	14,764	1,729	11,214	30,552
..	..	..	..	..	..	..	..
1,41,983	74,262	4,590	8,373	9,593	1,624	16,107	27,434
1,59,150	74,262	4,590	16,107	12,489	1,786	10,901	39,015
1,59,082	77,520	8,310	15,807	11,954	1,786	10,901	32,804
1,53,302	81,624	10,409	16,933	14,019	1,393	7,583	21,341

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL FAIZABAD

Fasli year	Rabi						
	Total	Wheat	Gram	Barley and gram	Wheat and barley	Opium	Other crops
1	2	3	4	5	6	7	8
1344	90,958	21,189	39,158	6,086	7,133	..	17,392
1345	..	..	..	..	..	..	..
1346	..	..	..	..	..	..	..
1347	..	..	..	..	..	..	..
1348	82,074	34,206	33,689	4,763	5,661	..	3,755
1349	84,836	34,616	35,288	5,498	5,664	..	3,770
1350	85,552	11,228	33,882	4,842	5,659	..	29,941
1351	89,671	30,736	42,108	4,693	5,782	..	6,352
1352	86,191	28,486	39,700	5,627	6,587	..	5,791
1353	90,543	30,960	41,250	5,455	6,960	..	5,918
1354	90,958	21,189	39,158	6,086	7,133	..	17,392
1355	87,965	32,546	39,156	4,662	6,510	..	5,051

1356	91,449	30,086	43,309	2,515	7,185	..	8,354
1357	91,183	28,893	44,330	5,284	7,469	..	5,207
1358	88,738	27,364	41,616	5,984	8,511	..	5,263
1359	85,339	26,861	28,423	2,650	8,004	..	19,401
1360	..	..	..	..	..	..	..
1361	97,832	27,431	27,432	2,650	8,104	..	32,215
1362	96,654	23,865	32,111	2,564	8,213	..	29,901
1363	98,727	24,960	35,124	4,528	5,135	906	28,074
1364	99,767	25,307	35,047	4,394	5,135	906	28,978
1365	99,767	25,307	35,047	4,394	5,135	906	28,978

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL FAIZABAD—(*Concld.*)

Kharif									
Total	Rice	Juar and arhar	Bajra	Sugar-cane	Urd and moong	Maize	Kodon	Sawan	Other crops
9	10	11	12	13	14	15	16	17	18
1,05,693	47,628	5,364	6,411	11,903	2,017	13,032	6,481	5,869	6,988
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
1,02,740	51,163	14,140	845	10,770	1,909	11,224	2,815	6,334	3,540
1,01,561	50,602	14,202	418	7,830	1,499	13,344	2,677	5,613	5,376
1,05,360	50,203	5,578	554	9,244	1,546	12,343	2,446	14,433	9,013
1,08,159	49,947	5,004	925	12,073	1,679	13,183	3,135	9,923	12,290
1,08,932	49,365	5,194	1,066	13,145	1,901	13,217	2,548	13,931	8,565
1,06,138	46,700	5,088	6,026	11,073	1,530	14,196	6,474	6,445	8,606
1,05,693	47,628	5,346	6,411	11,903	2,017	13,032	6,481	5,869	7,006
1,05,515	55,626	5,206	5,931	11,640	1,514	10,709	5,553	6,176	6,165

1,07,555	50,821	5,358	5,950	11,715	1,620	12,341	5,602	6,062	8,086
1,00,201	48,342	6,380	5,818	11,025	1,250	10,619	5,393	6,324	5,050
1,11,408	58,916	5,755	2,594	12,678	1,043	10,735	5,656	5,882	8,149
1,14,340	58,842	6,083	86	14,054	881	11,555	8,240	2,655	11,944
..	..	..	..	..	..	..	..	..	..
1,04,558	55,768	3,575	122	10,197	970	11,557	8,348	3,016	11,005
1,10,366	59,215	103	127	10,727	1,801	12,347	8,348	3,016	14,682
1,09,881	59,091	3,249	118	11,024	1,123	12,210	9,045	3,252	10,769
1,09,332	59,191	3,249	118	11,024	1,122	12,210	9,045	3,252	10,121
1,09,576	49,141	3,249	118	11,034	1,122	12,210	9,053	3,252	20,397

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL TANDA

Fasli year	Rabi						
	Total	Wheat	Gram	Barley and gram	Wheat and barley	Opium	Other crops
1	2	3	4	5	6	7	8
1344	97,678	23,713	41,771	..	28,331	..	3,863
1345 to 1347	..	..	..	..	..	..	..
1348	91,337	24,671	36,554	..	27,793	..	2,319
1349	88,976	13,721	41,974	..	30,244	..	3,037
1350	94,248	20,033	40,106	..	31,453	..	2,656
1351	99,543	20,458	44,974	..	30,937	..	3,174
1352	97,267	19,956	43,414	..	30,962	..	2,935
1353	1,00,376	10,766	44,389	..	32,340	..	12,881
1354	1,04,358	21,496	44,337	..	35,829	..	2,696
1355	98,361	21,930	43,464	..	30,624	..	2,343
1356	99,337	20,482	43,849	..	32,650	..	2,356
1357	1,03,355	20,013	48,250	..	33,376	..	1,716
1358	97,667	18,740	43,316	..	30,604	..	5,007
1359	95,735	16,853	41,664	..	35,301	..	1,917
1360	..	..	..	..	..	..	..
1361	1,06,289	18,936	47,648	..	37,515	..	2,190
1362	99,765	18,024	16,303	..	20,357	..	45,081
1363	1,07,180	19,592	46,952	..	21,837	..	48,799
1364	1,03,086	19,956	15,689	..	19,215	..	48,226
1365	1,42,996	13,454	11,042	..	28,369	..	90,131
1366	96,776	20,505	13,481	..	19,898	..	42,892

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL TANDA—(concld.)

Kharif									
Total	Rice	Juar and arhar	Bajra	Sugar-cane	Urd and moong	Maize	Kodon	Sawan and kodon	Other crops
9	10	11	12	13	14	15	16	17	18
1,03,233	47,533	3,680	20	10,386	6,810	2,151	16,263	5,834	10,556
..	..	..	..	..	..	..	..	..	..
1,03,144	54,246	5,231	18	10,403	5,761	1,493	17,252	5,512	3,228
1,02,161	53,069	5,272	20	8,672	5,068	1,322	15,283	5,261	8,194
1,03,579	52,441	5,191	16	9,777	5,803	1,612	14,862	4,372	9,505
1,05,164	53,037	5,153	19	10,116	5,840	1,625	16,218	5,105	8,051
1,05,810	53,392	5,361	17	10,298	5,915	1,537	18,337	5,324	5,629
1,04,842	50,873	3,016	14	9,954	5,270	1,617	17,258	4,834	12,006
1,02,446	51,201	197	3	10,484	5,373	1,655	12,982	5,844	14,707
1,03,000	51,842	188	15	10,746	4,760	1,315	17,354	5,382	11,398
1,02,974	52,821	312	21	10,106	4,825	1,263	19,217	4,163	10,246
1,03,046	53,920	252	18	10,547	4,929	987	18,212	4,484	9,697
1,04,361	54,949	156	17	11,455	4,693	1,164	14,783	5,853	11,291
1,06,182	55,695	220	15	10,769	4,122	1,369	16,297	5,382	12,313
..	..	..	..	..	..	..	..	..	..
1,05,225	50,486	198	30	8,575	3,717	1,677	18,292	5,244	17,006
1,00,608	52,412	221	39	9,486	3,052	1,766	17,628	5,431	10,573
98,366	54,693	84	16	9,528	3,003	1,183	15,823	4,477	9,559
93,211	51,796	178	20	9,975	2,251	1,114	14,960	4,785	8,132
78,994	43,327	187	3	8,541	1,678	1,015	11,383	4,830	8,030
91,086	50,322	335	1	9,873	2,031	1,356	12,795	5,709	8,664

Table VII—Land revenue demand at successive settlements (in rupees)

Tahsil and pargana	Year(s) of Settlement						
	1858-59	1865-68	1875 (Revision)	1896-98	1936-39		1363 Fasli (1955-56)
					Initial demand	Final demand	
Akbarpur	1,18,227	1,74,970	1,66,926	2,20,356	2,22,223.75	2,49,815.00	6,77,090.24
Mijhaura	70,749	97,913	89,136	1,11,850	1,11,765.62	1,23,756.25	3,83,456.23
Surhurpur	66,492	98,941	94,330	1,29,205	1,32,905.62	1,40,933.75	3,95,874.41
Tahsil Akbarpur—total	2,55,468	3,71,824	3,50,392	4,61,411	4,66,894.99	5,14,505.00	14,56,420.88
Khandasa	50,785	86,438	80,549	92,764	90,315.62	1,00,052.50	3,31,861.72
Pachhimrath	1,96,997	2,62,200	2,42,408	2,69,548	2,62,108.75	2,77,147.50	9,31,066.62
Tahsil Bikapur—total	2,47,782	3,48,638	3,22,957	3,62,312	3,52,424.37	3,77,200.00	12,62,928.34
Amsin	50,448	78,043	73,633	83,753	90,595.00	94,625.00	2,58,246.02
Haveli Avadh	74,673	97,504	92,571	94,297	97,621.87	1,04,925.62	3,53,412.57
Mangalsi	87,831	1,05,692	94,470	1,06,321	1,09,157.50	1,18,744.37	3,84,679.22
Tahsil Faizabad—total	2,12,952	2,81,239	2,60,674	2,84,371	2,97,374.37	3,18,294.99	9,96,337.81
Birhar	93,552	1,49,466	1,44,453	1,92,604	1,86,709.37	2,01,289.37	6,34,011.52
Tanda	60,344	84,633	81,986	1,08,215	1,11,138.12	1,23,851.87	2,94,432.30
Tahsil Tanda—total	1,53,896	2,34,099	2,26,439	3,00,819	2,97,847.49	3,25,141.24	9,28,443.82
District total	6,70,098	12,35,800	11,60,462	14,08,913	14,14,541·22	15,35,141.23	46,44,130.85

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, DISTRICT BOARD

Receipts

Year	Govern-ment grants	Local rates	Taxes	Pounds	Ferries	Education	Medical	Public health
1	2	3	4	5	6	7	8	9
1932-33	1,60,694	1,45,773	2,716	10,480	21,472	4,549	8,677	..
1933-34	1,64,601	1,45,773	15,500	7,985	11,508	4,151	8,141	1
1934-35	1,62,783	1,45,773	19,471	6,329	19,932	4,787	9,503	3
1935-36	1,67,667	1,45,633	8,890	6,529	19,109	9,858	13,870	1
1936-37	1,63,600	1,45,892	32,769	6,342	20,407	9,151	9,283	..
1937-38	1,68,993	1,46,448	25,704	7,293	20,799	8,861	9,302	14
1938-39	1,63,954	1,44,967	10,532	7,459	25,152	8,955	8,004	27
1939-40	1,63,963	1,46,442	16,924	6,859	22,385	8,961	5,798	..
1940-41	1,67,727	1,45,873	19,820	6,598	20,364	8,835	20,436	..
1941-42	1,71,067	1,40,681	18,440	5,624	..	13,058	4,226	10
1942-43	1,97,891	1,43,078	26,765	4,883	13,788	9,563	12,244	10
1943-44	1,88,567	1,42,927	25,082	4,940	10,809	9,466	22,399	..
1944-45	2,76,577	1,42,860	22,865	7,941	937	8,818	7,352	..
1945-46	2,70,258	1,46,897	28,794	9,178	34,314	18,517	4,172	..
1946-47	2,89,614	1,51,392	28,890	15,164	17,772	33,916	3,601	..
1947-48	3,66,788	1,82,591	29,468	13,948	625	51,300	3,610	..
1948-49	4,21,004	2,33,767	28,860	17,276	..	74,759	3,957	..

Table VIII—(*contd.*)

Receipts

Year	Government grants	Local rates	Taxes	Pounds	Ferries	Education	Medical	Public health
1	2	3	4	5	6	7	8	9
1949-50	3,71,483	2,80,466	29,072	23,511	..	1,02,027	790	..
1950-51	4,81,230	2,92,693	40,086	29,111	..	1,27,573	404	..
1951-52	8,88,523	2,87,392	42,685	26,667	..	1,83,221	1,644	..
1952-53	10,49,465	1,49,940	26,083	25,230	..	1,94,771	73	..
1953-54	11,28,706	..	28,333	19,840	..	1,96,661	840	..
1954-55	12,79,976	..	39,828	22,182	..	1,86,169	2,418	..
1955-56	14,31,793	..	20,925	14,880	..	1,23,260	806	..
1956-57	12,83,836	..	39,247	17,610	..	1,70,898	1	..
1957-58	16,62,577	..	30,505	14,855	..	1,33,719	1,612	..
1958-59	19,32,892	..	38,255	12,259	..	1,09,238	20	..

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, DISTRICT BOARD—(*contd.*)

Receipts

Year	Veterinary	Markets and shops	Fairs and exhibitions	Receipts from property	Agriculture and arboriculture	Interest	Miscellaneous	Extraordinary and debt	Total
1	10	11	12	13	14	15	16	17	18
1932-33	393	64	..	1,891	7,259	280	1,140	30	3,65,418
1933-34	1,232	2	..	1,563	1,652	320	1,274	122	3,63,825
1934-35	833	16	..	1,153	670	240	763	28	3,72,284
1935-36	820	10	..	1,957	988	160	1,796	..	3,77,288
1936-37	836	225	..	2,661	856	160	1,390	114	3,93,686
1937-38	821	689	..	2,732	5,381	120	2,711	172	4,00,040
1938-39	819	273	..	2,604	810	120	2,450	8,095	3,84,221
1939-40	810	562	..	1,348	773	..	2,051	10,615	3,87,491
1940-41	813	232	..	1,700	902	120	1,157	430	3,95,007
1941-42	824	444	..	2,474	1,103	120	973	209	3,59,253
1942-43	815	381	..	2,238	1,030	120	3,229	3,939	4,19,974
1943-44	..	578	..	2,004	722	120	926	3,578	4,12,118
1944-45	..	268	..	2,032	486	710	4,755	4,517	4,80,127
1945-46	..	651	..	2,586	4,094	120	1,828	22,735	5,44,144
1946-47	..	479	..	3,621	1,252	150	3,504	2,082	5,51,437
1947-48	..	446	..	3,367	1,092	150	1,784	1,529	6,56,698
1948-49	..	1,921	..	4,235	2,078	150	5,734	433	7,94,174

Table VIII—(concld.)

Receipts

Year	Veterinary	Markets and shops	Fairs and exhibitions	Receipts from property	Agriculture and arboricultrs	Interest	Miscellaneous	Extra ordinary and debt	Total
1	10	11	12	13	14	15	16	17	18
1949-50	..	817	..	4,131	1,384	150	2,028	87,695	9,03,554
1950-51	..	1,120	..	1,481	12,969	150	2,255	3,037	9,92,109
1951-52	..	2,030	..	871	1,860	150	4,634	1,157	14,40,834
1952-53	..	2,564	500	2,550	583	150	3,847	610	14,56,366
1953-54	..	1,285	6,044	571	732	150	1,989	1,498	13,86,649
1954-55	..	1,423	5,507	3,688	631	150	10,525	324	15,52,821
1955-56	..	1,082	12,506	3,905	1,631	150	3,242	84,724	16,98,904
1956-57	..	712	..	891	325	150	4,633	1,023	15,19,326
1957-58	..	1,715	4,077	1,009	7,248	170	12,638	145	18,70,270
1958-59	..	1,254	6,486	2,546	1,224	200	29,559	50	21,33,983

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, DISTRICT BOARD

Expenditure

Year	General adminis-tration	Pounds	Education	Medical	Public health	Veterinary	Fairs and exhibitions	Agriculture and arbori-culture
	2	3	4	5	6	7	8	9
1932-33	18,429	8,151	2,14,181	46,759	13,091	7,649	..	419
1933-34	19,555	6,823	2,12,986	50,736	13,561	4,331	700	667
1934-35	20,146	6,616	2,41,135	52,885	16,007	4,878	..	790
1935-36	29,779	7,621	2,16,784	63,099	15,352	5,260	..	804
1936-37	20,134	7,673	2,23,953	55,079	13,397	4,836	..	575
1937-38	23,294	7,428	2,35,119	55,437	14,317	4,861	10	633
1938-39	22,934	7,344	2,21,232	54,748	14,328	4,705	599	566
1939-40	22,017	6,310	2,45,111	58,566	16,173	5,133	52	573
1940-41	24,870	5,811	2,23,238	56,522	13,574	5,262	143	566
1941-42	27,506	5,300	2,21,538	50,892	11,790	5,607	2	564
1942-43	19,686	4,255	2,21,863	58,684	12,087	5,820	22	465
1943-44	22,999	3,350	2,24,957	69,119	13,883	5,699	35	333
1944-45	26,790	3,483	2,20,243	58,266	17,330	5,982	7	404
1945-46	27,994	7,936	2,74,634	42,610	19,264	6,187	10	453
1946-47	28,967	11,841	3,15,629	46,761	24,332	7,373	20	442
1947-48	41,123	21,251	3,37,356	62,363	24,359	7,411	20	770
1948-49	49,724	14,942	3,65,226	65,915	21,981	9,046	20	1,369
1949-50	54,698	17,793	6,06,700	63,720	28,382	9,087	30	2,567

Table VIII—(*contd.*)

Expenditure

Year	General adminis-tration	Pounds	Education	Medical	Public health	Veterinary	Fairs and exhibitions	Agriculture and arbori-culture
1	2	3	4	5	6	7	8	9
1950-51	55,049	35,528	7,48,052	68,677	27,607	1[illegible],505	47	2,539
1951-52	54,120	27,042	10,80,863	68,278	29,305	14,069	25	2,123
1952-53	55,852	28,962	10,90,142	50,226	30,010	13,671	2,053	1,806
1953-54	59,443	33,121	10,64,231	73,357	29,543	13,863	1,660	2,148
1954-55	62,044	33,161	10,47,050	73,081	32,764	12,710	1,731	1,741
1955-56	58,366	30,659	10,60,915	70,940	32,093	14,584	2,425	1,804
1956-57	63,435	29,674	12,20,863	66,845	33,583	12,708	4,219	1,727
1957-58	85,809	18,828	12,96,020	52,987	32,303	12,854	619	1,599
1958-59	68,675	21,489	13,76,808	86,747	36,585	13,362	235	1,653

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, DISTRICT BOARD—(contd.)

Expenditure

Year	Public works	Super-annuation	Refunds	Miscellaneous	Extraordinary and debts	Dearness allowance	Total
1	10	11	12	13	14	15	16
1932-33	34,875	853	665	2,154	2	..	3,47,228
1933-34	23,095	907	4	1,884	100	..	3,35,349
1934-35	57,082	1,336	1,457	1,737	40	..	4,04,109
1935-36	39,292	1,604	2,472	1,936	80	..	3,84,083
1936-37	58,387	1,439	1,702	1,871	156	..	3,89,202
1937-38	66,481	1,606	3,110	1,963	78	..	4,08,337
1938-39	61,423	1,785	2,998	2,097	10	..	3,94,769
1939-40	50,921	2,060	1,171	1,945	8,059	..	4,18,091
1940-41	47,790	2,112	284	4,275	70	..	3,84,517
1941-42	43,902	2,086	546	3,589	100	..	3,73,422
1942-43	39,598	1,994	1,256	2,657	2,451	..	3,70,838
1943-44	42,858	2,284	15,496	2,409	2,229	..	4,05,651
1944-45	98,995	2,042	6,714	2,666	22,696	38,418	5,04,036
1945-46	54,424	1,956	2,049	1,491	5,396	64,920	5,09,324
1946-47	73,705	2,214	1,919	2,556	960	67,616	5,84,335
1947-48	45,225	2,592	1,488	15,258	1,775	71,368	6,32,359
1948-49	43,649	2,605	1,345	20,142	1,640	72,748	6,70,352
1949-50	62,291	3,385	629	8,352	480	83,694	9,41,808

Table VIII—(*concld.*)

Expenditure

Year	Public works	Super-annuation	Refunds	Miscella-neous	Extraordinary and debts	Dearness allowance	Total
1	10	11	12	13	14	15	16
1950-51	53,107	4,792	1,641	1,988	1,328	82,383	10,98,243
1951-52	56,590	5,162	849	4,859	2,657	86,995	14,32,937
1952-53	68,092	4,841	7,314	2,116	742	21,693	14,37,520
1953-54	44,501	5,033	6,480	2,188	783	74,893	14,11,244
1954-55	48,538	5,179	12,432	2,266	957	77,334	14,10,988
1955-56	53,327	..	5,035	2,786	440	76,806	14,10,180
1956-57	1,39,533	..	3,250	5,474	2,407	65,909	16,49,627
1957-58	2,08,626	..	3,070	2,928	1,162	65,724	17,82,529
1958-59	91,085	..	8,934	3,801	864	1,11,919	18,22,157

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, MUNICIPAL BOARD, FAIZABAD-CUM-AYODHYA

Receipts

Year	Octroi	Taxes on houses and lands	Other taxes	Rents	Loans	Other sources	Miscellaneous	Total
	2							9
932-33	1,12,576	35,735	43,532	900		49,933	2,645	2,45,321
933-34	1,18,410	35,000	41,486	,008	.	45,030	2,645	2,43,579
934-35	1,09,880	35,853	37,636	,273	3,	45,092	2,645	2,45,379
935-36	1,17,750	36,434	42,934	,168	0,---	53,146	..	2,61,432
936-37	1,22,893	39,336	44,153	,061	9,675	45,602	4,191	2,66,911
937-38	1,36,100	38,642	49,823	,277		47,232	2,696	2,75,770
938-39	1,42,390	39,252	49,270	961	..	40,195	8,450	2,80,518
939-40	1,25,674	40,344	43,003	,162	0,000	40,464	6,922	2,67,569
940-41	1,29,075	40,393	55,871	,082	6,639	44,376	3,465	2,80,901
941-42	1,26,879	41,498	44,946	,531	.	45,429	3,123	2,63,406
942-43	1,19,115	41,666	44,753	,248	9,761	40,111	10,745	2,68,399
943-44	1,70,977	41,530	52,447	,598	7,	46,177	13,318	3,33,647
944-45	1,93,321	41,950	58,275	-,956	3,614	69,902	56,754	4,25, 72
945-46	2,86,916	44,456	59,522	3,900	6,890	1,26,061	66,703	5,94,448
946-47	3,64,248	45,386	69,979	3,407	.	1,88,100	25,799	6,96,919
947-48	3,52,784	45,073	90,000	16,907	2,00,	1,60,500	47,496	9,12,760
948-49	4,72,514	52,413	43,874	2,		2,01,305	87,501	8,59,81

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, MUNICIPAL BOARD, FAIZABAD-CUM AYODHYA

Receipts

Year	Octroi	Taxes on houses and lands	Other taxes	Rents	Loans	Other sources	Miscella-neous	Total
	2							
1949-50	4,04,773	51,380	36,930	2,397		2,05,620	97,655	8,98,755
1950-51	3,89,932	74,986	27,532	2,310		1,80,[illegible]	35,623	8,10,883
1951-52	4,66,098	77,025	88,949	7,187		1,50,425	73,420	8,63,104
1952-53	4,28,227	75,760	97,289	5,643	..	2,80,570	1,16,64	12,34,137
1953-54	3,93,688	77,137	84,617	4,705	2,30,000	5,20,600	1,57,585	13,18,332
954-55	4,40,971	79,024	,09,136	7,773	80,000	3,05,465	1,71,833	13,64,202
955-56	5,05,351	76,132	95,568	12,546	2,50,000	2,44,476	5,69,453	21,96,263
956-57	4,04,526	84,759	1,15,066	22,104	6,92,737	1,80,[illegible]	3,65,999	23,00,717
957-58	4,63,218	83,249	93,757	23,299	11.27,419	1,94,838	1,53,550	10,11,911

Table VIII—Public Receipts and Expenditure, Municipal Board, Faizabad-cum-Ayodhya

Expenditure

Year	Administration and collection of taxes	Water supply and drainage		Conservancy	Hospitals and dispensaries	Public works	Education	Miscellaneous	Public safety	Total
		Capital	Maintenance							
1	2	3	4	5	6	7	8	9	10	11
1932-33	32,642	6,196	28,984	47,627	9,868	29,359	22,371	56,677	14,500	2,48,224
1933-34	31,422	4,456	30,335	48,790	10,486	20,540	24,671	68,221	14,768	2,50,689
1934-35	32,366	14,517	30,723	49,676	11,451	28,127	22,625	56,492	13,319	2,59,296
1935-36	28,840	1,420	35,849	52,207	11,127	34,770	24,019	66,582	14,945	2,69,760
1936-37	27,390	13,027	36,471	50,972	11,418	26,042	24,873	68,646	15,412	2,74,251
1937-38	33,120	6,583	37,342	53,788	13,304	37,862	27,144	72,150	16,127	2,97,420
1938-39	31,662	6,198	38,736	63,248	13,322	40,673	26,702	66,719	15,686	3,02,946
1939-40	36,677	4,936	44,106	62,087	8,193	26,378	27,199	40,532	22,010	2,72,118
1940-41	32,403	298	40,045	59,145	25,119	18,513	27,150	53,679	25,516	2,81,868
1941-42	30,765	336	43,861	59,754	6,078	35,170	25,435	41,439	21,836	2,64,674
1942-43	30,421	..	41,034	69,578	15,956	19,348	27,918	38,334	27,178	2,69,767
1943-44	33,325	15,244	43,801	79,189	25,142	17,474	29,244	62,732	29,053	3,35,204
1944-45	36,852	395	48,126	99,833	4,388	46,797	32,810	1,35,895	22,175	4,27,271
1945-46	37,355	4,384	55,436	1,15,717	4,287	44,548	34,794	2,71,689	26,240	5,94,450
1946-47	23,162	1,580	2,111	90,812	2,000	20,000	34,732	5,11,601	14,000	6,99,998
1947-48	20,210	8,997	14,998	97,000	4,823	20,567	49,208	4,17,106	18,000	6,50,909

Table VIII—(*Concld.*)

Year	Administration anb collection of taxes	Water supply and drainage		Conservancy	Hospitals and dispensaries	Public works	Education	Miscellaneous	Public safety	Total
		Capital	Maintenance							
1	2	3	4	5	6	7	8	9	10	11
1948-49	22,807	14,140	70,550	85,068	23,876	1,18,896	96,555	31,994	46,986	5,10,872
1949-50	24,050	11,537	91,113	1,89,028	13,287	3,45,728	14,551	4,13,526	45,736	11,48,556
1950-51	23,056	500	81,022	1,95,572	6,026	4,57,138	1,40,108	30,790	67,377	10,01,589
1951-52	22,810	2,529	90,250	1,83,734	12,992	1,11,633	1,46,437	3,83,430	48,217	10,02,032
1952-53	22,792	150	96,474	1,87,204	12,080	4,20,573	1,37,470	3,10,810	46,584	12,34,137
1953-54	25,564	1,15,826	86,773	1,70,147	6,624	7,12,283	1,52,805	2,843	45,467	13,18,332
1954-55	29,641	27,816	90,792	1,85,647	5,219	3,79,616	1,56,109	4,29,161	60,201	13,64,202
1955-56	28,159	2,53,235	64,766	1,84,635	5,121	55,775	1,61,977	2,69,664	67,460	10,90,792
1956-57	31,402	7,60,400	96,598	2,05,746	5,904	2,89,588	1,83,081	11,88,390	53,032	28,14,141
1957-58	30,741	28,400	1,61,428	2,69,189	19,973	2,50,739	1,81,659	2,02,854	62,758	12,07,741

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Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, MUNICIPAL BOARD, TANDA

	Receipts							
Year	Taxes	Rents	Loans	Other sources	Govern-ment grants	Total	Adminis-tration and collection of taxes	Public safety
	2							9
932-33	13,367	8,182		2,018	1,345	24,912	3,426	849
933-34	13,103	6,418		1,831	1,345	22,797	3,093	908
934-35	14,325	8,138		1,962	1,345	25,770	3,305	1,523
935-36	13,481	7,9[illegible]		1,885	1,345	24,611	2,337	998
936-37	14,279	7,276		2,013	1,359	24,927	2,64[illegible]	1,114
937-38	12,846	7,889		2,110	1,386	2[illegible],231	2,84[illegible]	1,215
938-39	12,731	5,886		12,405	3,921	34,943	2,926	853
939-40	12,589	6,797		[illegible],657	1,438	22,481	3,020	1,317
[illegible]-41	14,813	6,291		,533	2,039	24,676	3,417	1,326
941-42	26,258	6,102		,671	1,890	35,921	7,112	1,692
942-43	26,058	6,080		,649	1,236	35,[illegible]3	7,355	2,097
943-44	30,015	6,909		,684	2,335	40,943	7,075	1,994
944-45	38,623	7,334		-,892	9,[illegible]	57,658	0,759	2,249
945-46	34,941	12,601		3,497	4,[illegible]	65,219	,2,034	2,773
946-4	47,198	12,[illegible]		4,478	3,[illegible]	78,381	1,341	3,262

Table VIII—(*contd.*)

Year	Receipts							
	Taxes	Rents	Loans	Other sources	Government grants	Total	Adminis-tration and collection of taxes	Public safety
1	2	3	4	5	6	7	8	9
1947-48	51,900	15,891	8,000	12,843	9,516	98,150	13,091	4,932
1948-49	80,806	19,642	..	6,008	48,970	1,55,426	14,777	3,925
1949-50	88,437	23,734	7,260	12,062	36,890	1,68,383	25,670	5,424
1950-51	76,489	24,954	15,000	11,449	76,210	2,04,102	28,035	4,967
1951-52	1,24,475	27,861	..	10,968	48,883	2,12,187	27,260	4,775
1952-53	1,07,066	28,580	..	8,949	38,725	1,83,320	28,580	5,859
1953-54	91,541	29,289	..	9,478	79,122	2,09,430	26,589	6,554
1954-55	1,01,122	20,926	..	6,137	67,571	1,95,756	24,106	6,152
1955-56	1,23,198	24,195	..	10,377	1,03,795	2,61,565	22,987	5,766
1956-57	1,21,345	22,741	15,000	14,883	87,283	2,61,252	25,223	5,902
1957-58	1,34,769	22,170	..	13,349	96,676	2,66,964	27,076	7,146
1958-59	1,38,635	28,641	..	14,572	72,082	2,53,930	30,147	7,094

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, MUNICIPAL BOARD, TANDA—(contd.)

Year	Expenditure							
	Water supply and drainage		Conser-vancy	Hospitals and dispensaries	Public works	Education	Other heads	Total
	Capital	Mainte-nance						
1	10	11	12	13	14	15	16	17
1932-33	..	33	7,886	1,217	3,279	3,927	3,506	24,123
1933-34	..	136	9,522	848	2,703	3,606	1,802	22,618
1934-35	..	..	9,008	2,062	2,594	3,934	2,961	25,387
1935-36	..	31	9,171	970	2,420	3,699	3,511	23,137
1936-37	377	87	10,042	1,337	3,526	3,916	2,250	25,297
1937-38	..	4	9,246	1,604	2,676	3,981	3,613	25,185
1938-39	..	..	9,539	300	1,957	4,183	3,067	22,825
1939-40	..	..	8,837	648	3,270	4,296	4,786	26,174
1940-41	..	..	9,914	1,304	670	4,038	3,552	24,221
1941-42	100	200	10,133	2,568	3,158	4,068	3,943	32,974
1942-43	..	..	10,947	980	6,031	1,584	4,011	33,005
1943-44	..	70	11,952	1,100	2,305	5,195	8,226	37,917
1944-45	..	..	17,042	1,118	2,663	6,933	11,820	52,584
1945-46	248	51	14,331	1,056	4,370	7,942	18,031	60,836
1946-47	3,914	..	28,919	2,156	8,479	9,937	7,191	75,199

Table VIII—(*concld.*)

Year	Expenditure							
	Water supply and drainage		Conser-vancy	Hospitals and dispensaries	Public works	Education	Other heads	Total
	Capital	Mainte-nance						
1	10	11	12	13	14	15	16	17
1947-48	5,684	14	39,387	2,156	17,806	14,775	9,105	1,06,961
1948-49	14,908	..	34,303	2,006	22,044	33,753	18,086	1,43,802
1949-50	3,594	200	42,728	1,200	11,457	47,888	20,899	1,59,060
1950-51	5,262	..	40,327	2,006	36,919	62,176	20,251	1,99,943
1951-52	6,433	..	40,905	2,006	24,141	81,360	18,447	2,05,327
1952-53	3,129	225	42,035	2,006	26,424	73,601	17,485	1,99,344
1953-54	534	375	44,088	2,524	21,797	75,727	16,366	1,94,554
1954-55	3,949	1,357	47,008	2,506	13,956	66,701	13,260	1,78,985
1955-56	8,651	..	45,445	1,531	1,04,036	65,263	14,915	2,68,594
1956-57	9,281	..	46,051	1,531	62,260	68,878	17,195	2,36,321
1957-58	23,933	..	64,638	2,006	45,291	67,088	22,263	2,59,441
1958-59	863	42	59,007	1,200	78,496	87,420	26,435	2,90,704

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, CANTONMENT BOARD

Year	Receipts						Expenditure	
	Octroi	Other taxes	Rents	Sale proceeds	Unforseen items	Total	Administration and collection of taxes	Public safety
1	2	3	4	5	6	7	8	9
1931-32	14,000	6,125	3,619	15,322	382	39,448	7,725	3,920
1932-33	14,000	5,514	5,205	16,229	1,153	42,101	7,291	3,321
1933-34	21,000	5,486	3,599	12,385	1,172	43,642	7,730	3,116
1934-35	17,500	4,919	4,151	11,159	510	38,239	7,704	2,803
1935-36	17,500	4,345	3,769	11,777	519	37,910	7,726	3,010
1936-37	14,000	4,277	3,519	12,934	913	35,643	8,204	3,108
1937-38	14,000	4,852	1,963	10,880	1,491	33,186	7,696	3,261
1938-39	14,000	4,848	2,736	11,877	2,244	35,705	7,805	2,737
1939-40	7,000	2,138	2,992	10,028	1,723	23,881	7,836	1,856
1940-41	21,000	1,653	3,417	10,336	5,826	42,232	6,640	1,490
1941-42	7,000	1,915	4,785	8,907	1,762	24,369	5,727	2,776
1942-43	8,000	2,423	3,219	14,073	3,810	31,525	6,361	1,995
1943-44	27,000	3,337	2,545	19,967	4,818	57,667	6,730	2,486
1944-45	12,250	4,175	2,568	27,418	4,232	50,643	7,795	2,928
1945-46	21,000	2,719	2,560	22,907	2,327	51,513	8,252	3,781
1946-47	17,500	2,837	2,988	22,348	5,460	51,133	11,191	3,768
1947-48	17,500	3,164	2,949	18,508	34,165	76,286	9,406	3,318
1948-49	17,500	2,835	3,320	22,749	5,183	51,587	12,195	4,218

Table VIII—(*contd.*)

Year	Receipts						Expenditure	
	Octroi	Other taxes	Rent	Sale proceeds	Unforseen items	Total	Administration and collection of taxes	Public safety
1	2	3	4	5	6	7	8	9
1949-50	17,500	4,578	3,320	23,838	9,538	58,774	13,001	3,519
1950-51	14,750	3,581	4,022	21,537	13,598	57,488	14,442	3,978
1951-52	15,875	8,497	4,022	27,830	8,866	65,090	12,625	4,039
1952-53	7,875	8,508	4,055	23,266	44,025	87,729	11,966	4,097
1953-54	12,500	9,117	3,933	24,307	35,158	85,015	10,460	4,773
1954-55	12,000	7,746	3,235	26,920	32,727	82,628	11,874	5,469
1955-56	36,750	4,647	2,479	26,406	72,518	1,42,800	12,250	6,302
1956-57	22,750	8,863	2,536	30,600	18,114	82,863	8,457	8,410
1957-58	17,500	10,500	2,284	31,121	46,708	1,08,113	14,969	5,608
1958-59	17,500	8,515	1,879	27,669	46,256	1,01,819	14,372	6,560

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, CANTONMENT BOARD (*contd.*)

Year	Expenditure							
	Water supply and drainage		Conservancy	Hospitals and dispensaries	Public works	Education	Miscellaneous	Total
	Capital	Maintenance						
1	10	11	12	13	14	15	16	17
1931-32	..	..	6,753	2,653	5,376	605	12,594	39,626
1932-33	..	..	6,741	2,683	4,987	600	13,015	38,638
1933-34	..	..	6,317	2,710	5,368	600	16,372	42,213
1934-35	..	..	6,638	2,682	4,361	600	11,657	36,445
1935-36	..	..	6,375	2,710	4,425	600	11,441	26,287
1936-37	..	..	6,379	2,683	3,711	625	12,817	37,527
1937-38	..	..	5,976	2,679	3,818	600	11,589	35,619
1938-39	..	..	5,648	2,659	5,252	532	11,762	36,395
1939-40	..	..	4,461	2,459	5,732	415	6,070	28,829
1940-41	..	..	3,923	1,958	1,964	480	11,600	28,055
1941-42	..	..	4,247	2,166	4,399	523	9,133	28,971
1942-43	..	..	4,423	2,249	1,607	540	14,327	31,502
1943-44	..	..	4,705	2,163	4,252	540	21,835	42,711
1944-45	..	..	7,557	2,867	5,998	756	19,470	47,371
1945-46	..	..	7,731	2,967	7,261	876	18,173	49,041
1946-47	..	..	8,904	3,208	7,879	817	19,498	55,265
1947-48	..	..	12,978	3,129	2,008	692	16,268	47,799
1948-49	..	..	15,889	3,603	16,766	1,075	20,015	73,761

Table VIII—(*concld.*)

Year	Expenditure							
	Water supply and drainage		Conser-vancy	Hospitals and dispensaries	Public works	Education	Miscella-neous	Total
	Capital	Mainte-nance						
1	10	11	12	13	14	15	16	17
1949-50	..	85	18,017	3,688	9,377	1,062	22,633	71,382
1950-51	..	339	18,157	3,675	3,365	942	25,243	70,141
1951-52	..	9	19,214	4,048	2,216	980	23,478	66,609
1952-53	..	..	37,463	4,000	893	1,018	29,633	89,070
1953-54	..	188	26,659	3,457	10,729	1,069	25,153	82,488
1954-55	3,600	77	24,069	3,292	13,148	976	24,784	87,289
1955-56	..	296	25,824	4,137	21,769	1,085	24,551	96,214
1956-57	..	251	24,949	3,829	23,962	1,018	50,392	1,21,268
1957-58	..	26	23,917	5,197	37,301	1,105	22,641	1,10,764
1958-59	..	341	27,299	4,948	15,258	1,168	30,941	1,00,887

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, TOWN AREA, AKBARPUR

Year	Receipts				Expenditure				
	Taxes	Other sources	Miscellaneous	Total	Administration and collection of Taxes	Conservancy	Public works	Miscellaneous	Total
1	2	3	4	5	6	7	8	9	10
1934-35	3,509	459	18	3,986	808	2,549	434	176	3,967
1935-36	4,226	519	116	4,861	805	2,553	..	450	3,808
1936-37	3,962	488	103	4,553	765	2,392	..	2,129	5,286
1937-38	2,948	401	69	3,418	637	2,250	..	832	3,719
1938-39	4,880	397	31	5,308	626	2,347	..	1,025	3,998
1939-40	4,034	385	76	4,495	657	2,712	100	2,140	5,609
1940-41	4,610	386	8	5,004	613	2,921	..	1,594	5,128
1941-42	4,508	551	89	5,148	668	3,245	..	264	4,177
1942-43	3,965	502	3	4,470	691	3,204	21	166	4,082
1943-44	4,451	491	54	4,996	788	3,400	310	1,041	5,539
1944-45	5,006	491	1,233	6,730	798	3,174	1,050	1,254	6,276
1945-46	4,730	740	1,821	7,291	1,018	3,420	..	2,037	6,475
1946-47	4,771	1,224	1,834	7,829	747	4,030	..	2,046	6,823
1947-48	4,910	1,910	864	7,684	766	4,968	..	3,848	9,582
1948-49	6,532	982	1,931	9,445	872	6,283	997	3,241	11,393
1949-50	6,532	616	2,051	9,199	1,108	5,910	..	2,109	9,127
1950-51	5,801	1,585	1,372	8,758	1,334	5,617	..	1,815	8,766
1951-52	7,413	1,853	1,062	10,328	1,704	6,360	418	3,344	11,826
1952-53	6,883	815	2,742	10,440	1,190	5,577	..	1,826	8,593

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Table VIII—(*concld.*)

Year	Receipts				Expenditure				
	Taxes	Other sources	Miscellaneous	Total	Administration and collection of Taxes	Conservancy	Public works	Miscellaneous	Total
1	2	3	4	5	6	7	8	9	10
1953-54	5,576	983	1,990	8,549	1,212	5,783	209	1,829	9,033
1954-55	5,879	1,423	2,544	9,846	1,283	5,258	..	1,260	7,801
1955-56	3,033	1,018	8,839	12,890	1,049	2,403	..	546	3,998
1956-57	3,935	211	22	4,168	501	3,311	..	2,091	5,903
1957-58	6,101	926	2,408	9,435	1,053	4,743	3,150	1,004	9,950
1958-59	7,355	1,618	2,832	11,805	909	6,853	5,711	2,382	15,855

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, TOWN AREA, BHADARSA

Year	Receipts				Expenditure				
	Taxes	Other sources	Miscella-neous	Total	Administration and collection of taxes	Conser-vancy	Public works	Miscella-neous	Total
1	2	3	4	5	6	7	8	9	10
1933-34	1,132	29	..	1,161	359	539	210	132	1,240
1934-35	1,139	50	..	1,189	356	539	..	199	1,094
1935-36	1,168	53	..	1,221	356	563	..	195	1,114
1936-37	1,245	63	3	1,311	356	538	..	386	1,280
1937-38	1,580	78	70	1,728	353	579	244	148	1,324
1938-39	1,933	54	4	1,991	351	588	499	538	1,976
1939-40	1,603	38	2	1,643	348	658	724	200	1,930
1940-41	1,354	40	10	1,404	303	772	324	182	1,581
1941-42	2,109	123	3	2,235	234	754	293	564	1,845
1942-43	1,625	111	..	1,736	400	738	514	206	1,858
1943-44	1,596	97	77	1,770	410	783	400	223	1,816
1944-45	2,333	75	570	2,978	432	945	618	810	2,805
1945-46	1,836	106	864	2,806	497	960	..	1,319	2,776
1946-47	1,754	37	864	2,655	507	985	500	1,076	3,068
1947-48	1,895	50	864	2,809	522	1,204	..	944	2,670
1948-49	2,476	311	854	3,641	517	1,786	..	1,242	3,545
1949-50	2,081	18	791	2,890	648	1,413	..	893	2,954
1950-51	1,145	56	864	2,065	499	1,119	2	842	2,462
1951-52	1,887	61	936	2,884	484	1,495	..	890	2,869

Table VIII—(*contd.*)

Year	Receipts				Expenditure				
	Taxes	Other sources	Miscella-neous	Total	Administration and collection of taxes	Conser-vancy	Public works	Miscella-neous	Total
1	2	3	4	5	6	7	8	9	10
1952-53	2,378	54	862	3,294	805	1,337	..	821	2,963
1953-54	3,144	19	693	3,856	999	1,972	50	1,100	4,121
1954-55	2,132	53	212	2,397	550	1,168	..	584	2,302
1955-56	2,167	45	6,163	8,375	611	1,395	..	500	2,506
1956-57	371	22	..	393	111	100	..	240	451
1957-58	1,870	61	2,000	3,931	235	876	5,416	223	6,750
1958-59	1,914	26	2,000	3,940	331	1,127	..	702	2,160

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, TOWN AREA, GOSAINGANJ

Year	Receipts				Expenditure				
	Taxes	Other sources	Miscellaneous	Total	Administration and collection of taxes	Conservancy	Public works	Miscellaneous	Total
1	2	3	4	5	6	7	8	9	10
1940-41	3,565	201	343	4,109	603	1,745	120	1,054	3,522
1941-42	3,401	114	156	3,671	603	1,805	317	819	3,544
1942-43	3,614	235	194	4,043	613	2,037	626	874	4,150
1943-44	3,501	..	392	3,893	669	2,352	247	1,225	4,493
1944-45	3,711	208	792	4,711	723	2,373	..	1,559	4,655
1945-46	3,726	171	1,221	5,118	671	2,052	..	2,117	4,840
1946-47	2,584	95	1,289	3,968	692	2,209	..	2,116	5,017
1947-48	5,192	211	1,307	6,710	634	2,611	..	1,555	4,800
1948-49	4,968	308	1,307	6,583	700	3,716	96	3,087	7,599
1949-50	4,998	249	1,266	6,513	1,000	4,095	200	1,475	6,770

Table VIII—(*contd.*)

Year	Receipts				Expenditure				
	Taxes	Other sources	Miscellaneous	Total	Administration and collection of taxes	Conservancy	Public works	Miscellaneous	Total
1	2	3	4	5	6	7	8	9	10
1950-51	4,949	174	1,218	6,341	1,111	3,970	..	1,457	6,538
1951-52	5,559	502	1,164	7,225	1,217	4,158	25	1,531	6,931
1952-53	5,648	1,136	1,219	8,003	948	4,632	410	1,606	7,596
1953-54	5,223	1,376	1,125	7,724	1,295	5,005	60	1,562	7,922
1954-55	5,482	1,635	759	7,876	1,152	5,056	813	2,395	9,416
1955-56	4,431	1,968	7,224	13,623	1,117	4,721	..	1,097	6,935
1956-57	4,734	1,692	847	7,273	981	4,556	1,000	1,072	7,609
1957-58	5,755	1,895	2,661	10,311	952	5,052	4,377	1,197	11,578
1958-59	5,794	2,025	3,139	10,958	992	6,326	385	2,312	10,015

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE, TOWN AREA, JALALPUR

Year	Receipts				Expenditure				
	Taxes	Other sources	Miscellaneous	Total	Administration and collection of taxes	Conservancy	Public works	Miscellaneous	Total
1	2	3	4	5	6	7	8	9	10
1937-38	3,136	335	15	3,486	512	1,734	..	902	3,148
1938-39	2,965	361	15	3,341	524	1,716	..	914	3,154
1939-40	2,314	385	72	2,771	549	1,777	50	407	2,783
1940-41	3,321	283	653	4,257	405	1,852	..	1,749	4,006
1941-42	3,706	333	876	4,915	581	2,178	117	216	3,092
1942-43	4,439	355	249	5,043	656	2,451	..	235	3,342
1943-44	3,981	317	16	4,314	707	2,782	239	4,664	8,392
1944-45	3,560	168	1,563	5,291	631	2,786	..	1,326	4,743
1945-46	3,601	194	1,728	5,523	682	3,187	..	1,903	5,772
1946-47	4,701	516	1,728	6,945	683	4,418	..	2,083	7,184
1947-48	5,254	659	1,740	7,653	768	3,968	..	2,643	7,379

Table VIII—(*concld.*)

Years	Receipts				Expenditure				
	Taxes	Other sources	Miscellaneous	Total	Administration and collection of taxes	Conservancy	Public works	Miscellaneous	Total
1	2	3	4	5	6	7	8	9	10
1948-49	6,484	762	1,794	9,040	980	5,079	..	2,765	8,824
1949-50	6,680	1,275	1,693	9,648	1,255	5,287	..	1,905	8,447
1950-51	4,405	634	1,671	6,710	1,128	4,768	..	2,369	8,265
1951-52	6,531	803	1,657	8,991	1,520	5,466	90	1,845	8,921
1952-53	8,490	2,121	1,678	12,289	1,008	6,682	50	2,009	9,749
1953-54	6,264	775	1,520	8,559	1,247	5,859	..	4,105	11,211
1954-55	6,125	885	871	7,881	1,029	4,797	26	1,593	7,445
1955-56	4,652	880	5,257	10,789	980	4,128	15	1,145	6,268
1956-57	1,971	375	82	2,428	240	2,710	..	556	3,506
1957-58	6,523	477	2,000	9,000	396	4,511	..	1,276	6,183
1958-59	8,875	1,578	2,591	13,044	643	8,199	..	2,716	11,558

Table IX—LITERACY AND EDUCATION

Year	Total			Junior Basic education			Secondary education			Higher education		
	Schools and colleges	Students		Schools	Students		Schools and colleges	Students		Degree colleges	Students	
		Boys	Girls		Boys	Girls		Boys	Girls		Boys	Girls
1948-49	437	46,033	3,135	361	36,663	1,690	76	9,370	1,445	..	..	..
1949-50	465	62,510	3,757	381	51,866	2,045	84	10,644	1,712	..	..	..
1950-51*	706	69,591	4,729	616	57,408	2,531	90	12,183	2,198	..	..	..
1951-52	714	70,685	4,713	613	55,907	2,558	100	14,693	2,139	1	85	16
1952-53	707	70,099	4,804	608	53,489	2,550	98	16,412	2,224	1	198	30
1953-54	704	70,230	5,060	597	52,558	3,042	106	17,385	1,996	1	287	22
1954-55	698	73,079	4,314	591	52,523	2,354	106	20,240	1,936	1	316	24
1955-56	700	70,029	4,198	592	52,468	2,466	107	17,305	1,701	1	256	31
1956-57	699	73,354	4,576	593	53,985	2,347	105	19,015	2,205	1	354	24

* Literates in 1951—Total 1,16,817 (men 1,02,470; women 14,347)

Table X—LIVELIHOOD PATTERN, 1951

District and tahsil	Population	Categories of Livelihood: Agricultural classes				Non-agricultural classes: Persons (including their dependants) who derive their principal means of livelihood from :			
		Cultivators of land wholly or mainly owned and their dependants	Cultivators of land wholly or mainly unowned and their dependants	Cultivating labourers and their dependants	Non-cultivating owners of land; agricultural rent-receivers; and their dependants	Production other than cultivation	Commerce	Transport	Other services and miscellaneous sources
District total	14,81,796	10,15,213	1,28,418	97,402	6,762	78,486	50,549	10,818	94,148
Rural total	13,45,010	10,07,411	1,25,005	96,443	5,247	40,013	21,247	4,065	45,579
Urban total	1,36,786	7,802	3,413	959	1,515	38,473	29,302	6,753	48,569
Akbarpur—									
Total ..	4,41,190	3,42,417	12,774	41,589	1,678	18,000	8,078	1,381	15,273
Rural ..	4,23,983	3,40,332	12,229	41,321	1,590	10,518	5,206	960	11,827
Urban ..	17,207	2,085	545	268	88	7,482	2,872	421	3,446

Bikapur—									
Total ..	3,49,437	2,71,662	43,407	13,913	1,099	6,913	4,843	299	7,301
Rural ..	3,49,437	2,71,662	43,407	13,913	1,099	6,913	4,843	299	7,301
Urban ..	..	..	..	..	..	..	..	..	..
Faizabad—									
Total ..	3,66,577	1,72,957	60,736	12,224	2,899	25,354	28,327	8,091	55,989
Rural ..	2,76,286	1,68,482	57,929	11,581	1,671	10,769	6,818	1,984	17,052
Urban ..	90,291	4,475	2,807	643	1,228	14,585	21,509	6,107	38,937
Tanda—									
Total ..	3,24,592	2,28,177	11,501	29,676	1,086	28,219	9,301	1,047	15,585
Rural ..	2,95,304	2,26,935	11,440	29,628	887	11,813	4,380	822	9,399
Urban ..	29,288	1,242	61	48	199	16,406	4,921	225	.6,186

Table XI—LIST OF FAIRS

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
	TAHSIL AKBARPUR		
Pargana Akbarpur			
Aurangnagar	Ramlila	Asvina Sudi, 10	4,000
Burhaipur	Guddi-gudda-ka-mela	First Tuesday of Sravana	1,500
Cheotipara	Sakhan-cheter	Agrahayana Purnamashi	15,000
Chhitauni	,, ,,	,, ,,	5,000
Dahaurwa	Jamdutiya	Kartika Sudi, 2	5,000
Khajuri Karaundi	Vijai-dashmi	Asvina Sudi, 10	2,000
Kotwa Mohammadpur	Anant-chaudas	Asvina Sudi, 14	200
Kurha Mohammad-garh	Tirmohani	Agrahayana Purnamashi	2,000
Lalapur	Gaucharawan	Bhadra Badi, 9	2,000
Lorepur Tajan	Gurkhet	First Sunday of Jyaistha	500
Mirampur (Akbarpur)	Jaunpuri	Last Saturday of Vaisakha	6,000
Musapur Grant	Musapur	Kartika Purnamashi and Chaitra Ramnaumi	5,000
Patti Musian	Ramlila	Asvina Sudi, 10	2,000
Rampur Sakamarwari	,,	Agrahayana Sudi, 5	3,000
Sadarpur	Deodha-ka-mela	Kartika Purnamashi and Chaitra Ramnaumi	2,000
Saidapur	Ram-vivah	Kartika Panchmi	2,000

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Sajhauli	Ramlila	Asvina Sudi, 10	3,000
Shahzadpur	Gaucharawan	Bhadra Badi, 11	3,000
Shahzadpur	Ramlila	Asvina Sudi, 10	3,500
Sikandarpur	Vijai-dashmi	Kartika Sudi, 10	3,000
Subarpur	Shivratri	Phalguna Sudi, 13	2,500
Ukara Dullapur	Tirondhani	Asvina Purnamashi	2,000
Pargana Mijhaura			
Bala Paikauli	Ram-vivah	Agrahayana Sudi 5,	3,000
Bhiti	Kansalila	Kartika Purnamashi Chaitra Purnamashi and Bhadra Sudi, 3	8,000 8,000 5,000
Maharua	Ram-vivah	Asvina Sudi, 10	2,000
Pargana Surhurpur			
Bhiaon	Bhiaon Sharif	Kartika Purnamashi to Agrahayana Purnamashi	8,000
Gaura Mahmudpur	Shivratri	Phalguna Sudi, 13	2,000
Jalalpur	Gaucharawan	Bhadra Sudi, 9	5,000
Jalalpur	Vijai-dashmi	Asvina Sudi, 10	5,000
Nagpur	Ram-vivah	Kartika Sudi, 5	3,000
TAHSIL BIKAPUR			
Pargana Khandasa			
Amaniganj	Amaniganj	Jyaistha Dasehra	500
Arrewan (Dhakhu Bir)	Deo-uthan Ekadashi	Kartika Sudi, 11	1,500

Table XI—(contd.)

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Bahbarmau	Pure-bhadra	Kartika Purnamashi and Chaitra Ramnaumi	250
Bahbarmau	Madhodass	Kartika Sudi, 7	200
Bahbarmau	Gobardhandass	Agrahayana Badi, 5	200
Barauli	Barauli	Kartika Sudi, 2	200
Bawan	Bawan	Bhadra, Dvitiya	200
Bawan	Kumarganj	Agrahayana Sudi, 5 and Purnamashi and Vaisakha Badi, 10	4,000
Deo Gaon	Rajghat	Kartika Purnamashi and Chaitra Ramnaumi	300
Deo Gaon	Baba Sundarshah	Pausa, Shukla paksh (15 days)	200 (daily)
Gaddopur	Gaddopur	Magha Sudi, 5 to 15	300
Kotia	Kotia	Kartika Amavasya	300
Mahuli	Mahuli	Kartika Sudi, 8	200
Pakerpur	Paradas Baba	Kartika Amavasya	500
Pura Sidhari	Pura Sidhari	Agrahayana Sudi, 5	200
Sahjan Mau	Sahjan Mau	Kartika Sudi, 11	300
Sirsir	Astik	Bhadra Badi, 12	2,000
Sitsir	Moharram	Moharram-ki-dasvin	1,000

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Pargana Pachhimrath			
Alipur Khajari	Moharram	Moharram-ki-dasvin	500
Alipur Khajari	Chalisa	Safar, 20	250
Amalia	Bhukhalidas	Every Tuesday	150
Baragaon	Ram-vivah	Agrahayana Sudi, 5	2,500
Barun	Kartika Purnamashi	Kartika Purnamashi	1,500
Barun	Chait Ram-naumi	Chaitra Sudi, 9	1,500
Barun	Ramlila	Asvina Sudi, 10	1,500
Bhikhi Sarai	Jamdutiya	Kartika Sudi, 2	200
Bhulaipur Nighiyawan	Jamdutiya	Kartika Sudi, 2	700
Chakarsainpur	Ram-vivah	Agrahayana Sudi, 5	200
Chaure Chandauli	Ramlila	Asvina Sudi, 5	200
Dalilpur	Nag-panchami	Sravana Sudi, 5	150
Dhema Sheo Baksh Rai	Kajri Teej	Bhadra Sudi, 3	150
Dhema Sheo Baksh Rai	Anant-chaudas	Bhadra Badi, 6	150
Dihpura Birbal	Astikan	Sravana Sudi, 10	2,000
Gayaspur	Ramchaura	Bhadra Sudi, 12	200
Gayaspur	Ram-vivah	Agrahayana Sudi, 5	200
Hathi Gaon	Jamdutiya	Kartika Sudi, 2	300
Jaisi Mau	Ram-vivah	Agrahayana Sudi, 5	1,000
Jalalpur	Kartika Ekadashi	Kartika Sudi, 11	500
Jamoli khurd	Jamdutiya	Kartika Sudi, 2	300

Table XI—(*contd.*)

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Jana	Ramlila	Agrahayana Sudi, 5	1,000
Kalyanpur chitauna	Agaganj	Kartika Sudi, 2	400
Katari (Arjantara)	Nag-panchmi	Sravana Sudi, 5	500
Katari (Arjantara)	Kartika Ekadashi	Kartika Sudi, 11	500
Khajura Hat	Jamdutiya	Kartika Sudi, 2	1,200
Khapra Dih	Ram-vivah	Agrahayana Sudi, 5	2,800
Khiharan	Moharram	Moharram-ki-Dasvin	1,000
Khimipur Nighiyawan	Jamdutiya	Kartika Sudi, 5	150
Kondaila	Ram-vivah	Agrahayana Sudi, 5	500
Kuchera	Jamdutiya	Kartika Sudi, 2	500
Kuchera	Anant-chaudas	Bhadra Sudi, 14	500
Kundurkha kalan	Chama Muni	Kartika Purnima	500
Lutefabad Bachhauli	Jeth Dasehra	Jyaistha Sudi, 10	500
Mahrai Mahmudpur	Kartika Amavasya	Kartika Amavasya	300
Mahrai Mahmudpur	Kajri Teej	Bhadra Badi, 3	325
Majnai	Chalisa	Safar, 20	500
Majuruddinpur	Ramlila	Kartika Sudi, 2 and Purnamashi	1,300
Narainpur	Ramlila	Asvina Sudi, 10	200
Panchgawan	Ramlila	Asvina Sudi, 10	200
Para Ram	Bishun Baba	Every Sunday	300
Punhpi	Ram-kunda	Kartika Purnima	500

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Ramnagar	Deo-uthan Ekadashi	Kartika Sudi, 11	200
Rampur Pratap	Ramlila	Asvina Sudi, 10	300
Sahebganj	Ram-vivah	Agrahayana Sudi, 7	500
Sahebganj	Ramlila	Asvina Sudi, 13	600
Sendhutara	Shivratri	Phalguna Badi, 13	500
Shahganj (Muqimpur)	Vijai-dashmi	Asvina Sudi, 10	600
Thariya Kalan	Ramlila	Asvina Sudi, 10	300
Tar Dih	Jamdutiya	Kartika Sudi, 2	1,500
Tendua Maufi (Bazar Bikapur)	Ram-vivah	Agrahayana Purnamashi	4,000
Uncha Gaon	Suraj-kund	1st September	150
Wahiuddinpur	Ramlila	Asvina Sudi, 10	200

TAHSIL FAIZABAD

Pargana Amsin

Village or town	Name of fair	Date	Approximate attendance
Alna Bhari	Basant Bahar	Magha Purnima	500
Amsin	Ramlila	Asvina Sudi, 10	1,000
Baqarganj	Rishi Panchmi	Bhadra Sudi, 5	500
Dasauli	Anant-chaudas	Bhadra Sudi, 14	2,000
Dilasiganj	Dilasiganj	Sravana Purnima	500
Gosainganj	Ramlila	Asvina Sudi, 10	1,000
Karampur	Durga Ashtmi	Asvina Badi, 8	3,000
Kasba	Ramnaumi	Chaitra Sudi, 9	3,000
Kasba	Kartika Purnima	Kartika Purnima	1,000

Table XI—(*contd.*)

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Maya Bhikhi	Ramlila	Asvina Sudi, 10	1,000
Pausara	Ram-vivah	Agrahayana Sudi, 5	500
Ramnagar Misrauli	Jamdutiya	Kartika Sudi, 2	1,000
Rampur Puwari	Anant-chaudas	Bhadra Sudi, 14	1,000
Reori	Ram-vivah	Agrahayana Sudi, 5	400
Serwa	Sringi Rishi	Chaitra Ramnaumi and Sravana Purnima	2,000
Serwa	Sringi Rishi	Kartika Purnima	1,000
Serwa	Ram-vivah	Agrahayana Sudi, 5	400
Tandauli	Kajri Teej	Bhadra Sudi, 3	400
Uniyar	Ram-vivah	Agrahayana Sudi, 5	500
Uniyar	Ramlila	Asvina Sudi, 10	1,000
Pargana Haveli Avadh			
Ayodhya	Rath-yatra	Asadha Sudi, 2	7,000
Ayodhya	Bashisht Kund	Bhadra Purnima	8,000
Ayodhya	Lachhaman Ghat	Sravana Sudi, 5	5,000
Ayodhya	Jhula	Sravana Sudi, 3 to Purnima	3,00,000
Ayodhya	Kartika Ashnan	Kartika Purnima	2,00,000
Ayodhya	Ramnaumi	Chaitra Sudi, 9	4,00,000
Ayodhya	Ramlila	Bhadra Sudi, 14 to Asvina Sudi, 12	800 (daily)
Ayodhya	Parikrama	Kartika Sudi, 9	2,00,000
Ayodhya	Ram-vivah	Agrahayana Sudi, 5	1,000

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Babupur Sirsa	Nahan Tilai	Bhadra Purnima	1,500
Bibipur	Pichasi	Chaitra Badi, 14	2,000
Deokali	Athwin	Chaitra Badi, 8	2,000
Darshan Nagar	Ramlila	Asvina Sudi, 2	1,000
Faizabad	Janam Ashtmi	Bhadra Sudi, 8	8,000
Faizabad	Ramlila	Asvina Sudi, 1 to 15	8,000
Faizabad	Khauji Mela Kichhauchha	Agrahayana	2,000
Faizabad	Guriya	Sravana Sudi, 5	2,000
Faizabad (Rakabganj)	Saloono	Sravana Purnima	1,000
Faizabad (near museum)	Id-uz-Zuha	Ziqad, 10	2,000
Faizabad (near museum)	Id-ul-Fitr	Shawal, 1	2,000
Faizabad (Guptar-ghat)	Sharad Purnima	Asvina Purnima	2,000
Faizabad (Bari Bua)	Ashra Moharram	Moharram, 10	2,000
Jalaluddinnagar	Bilharghat	Vaisakh Amavasya	1,000
Jamtharaghat	Jamdutiya	Kartika Sudi, 2	2,000
Kadipur	Maniparbat	Sravana Sudi, 3	1,000
Kazipur Chitawan	Kajri Teej	Sravana Sudi, 3	1,000
Kurha Keshopur	Suraj-kund	Last Sunday of Bhadra	6,000
Kurha Keshopur	Suraj-kund	Pausa, every Sunday	500
Kurha Keshopur	Suraj-kund	Chaitra Sudi, 10	1,000
Kurha Keshopur	Suraj-kund	Kartika Purnima	2,000
Kusmaha	Anant-chaudas	Bhadra Sudi, 14	2,000

Table XI —(contd.)

Village or town	Name of fair	Date	Approximate attendance
1	2	3	4
Nand Gram	Bharatkund	Somwati Amavasya	2,000
Retiya Maharajganj	Gudara	Chaitra	4,000
Sewalmau	Basant Panchmi	Magha Sudi, 5	1,000
Sewalmau	Kajri Teej	Bhadra Sudi, 3	1,000
Pargana Mangalsi			
Birauli Arthar	Kartika Amavasya	Kartika Amavasya	2,000
Kareru	Vijai-dashmi	Asvina Sudi, 10	3,000
Khirauini (Sachitaganj)	Vijai-dashmi	Asvina Sudi, 10	1,000
Khirauni	Ram-vivah	Agrahayana Purnima	1,000
Pilkhawan Mubarakganj	Mela Hariya	Magha Krishna Paksh	2,000
Raipur	Anant-chaudas	Bhadra Sudi, 14	8,000
Raunahi	Vijai-dashmi	Asvina Sudi, 10	3,000
Raunahi Dhemwaghat	Saryu Ashnan	Kartika Purnima	2,000
Raunahi Dhemwaghat	Saryu Ashnan	Chaitra Sudi, 9	3,000
TAHSIL TANDA			
Pargana Birhar			
Ahrauli Govind Saheb	Govind Saheb	Agrahayana Sudi, 10 to 15	35,000
Chahora	Nahan Chaitra	Chaitra Sudi, 9	5,000
Chahora	Shiv-ratri	Phalguna Badi, 13	4,000
Chahora	Kartika Ashnan	Kartika Purnima	4,000

Village or town	Name of fair	Date	Approximate attendance
1	2	3	
Hanswar	Pipara Makha Saheb	Shawal 1 and Moharram 10	1,000
Hisamuddinpur Pipara	Pipara Makha Saheb	Shawal 1 and Moharram 10	1,000
Pirthamipur	Langar Teerath	Kartika Purnima	2,000
Pirthamipur	Langar Teerath	Chaitra Sudi, 9	3,000
Rasulpur Dargah	Makhdum Saheb	Kartika Purnima to Agrahayana Purnima	60,000
Pargana Tanda			
Asopur	Haroon Shahid	1st Sunday of Bhadra	10,000
Asopur	Dasehra	Asvina Sudi, 10	2,000
Asopur	Saiyid Salar	Jyaistha Badi, 1	7,000
Naipura	Shah Rakumud-din	Moharram, 23	500
Tanda	Ramnaumi	Chaitra Sudi, 9	12,000
Tanda	Ashnan Kartika	Kartika Purnima	12,000
Tanda	Jama Masjid	2nd day of Baqra-Id	2,000
Tanda	Ramlila	Asvina Sudi, 10	8,000
Tanda	Baqar-Id	Shawal, 2	2,000

Table XII—LIVE-STOCK POPULATION, 1956

Live-stock		District and tahsil				
		District total	Tahsil Akbarpur	Tahsil Bikapur	Tahsil Faizabad	Tahsil Tanda
Cattle	Male	4,10,421	1,41,620	1,09,853	76,104	82,844
	Female	1,51,481	49,810	40,640	32,252	28,779
Buffa-loes	Male	16,721	5,686	3,937	3,347	3,751
	Female	1,24,314	39,613	33,584	26,637	24,480
Sheep		42,745	19,547	7,443	5,875	9,880
Goats		1,15,888	33,048	27,342	25,731	29,767
Horses and ponies		4,828	1,399	1,319	1,256	854
Mules		18	2	3	7	6
Donkeys		3,330	914	191	893	1,332
Camels		474	308	72	7	87
Pigs		39,460	12,468	12,953	9,959	4,080
Total live-stock		9,09,680	3,04,415	2,37,337	1,82,068	1,85,860
Fowls		36,755	11,815	3,666	7,766	13,508
Ducks		668	200	62	204	202
Other poultry		542	114	1	196	231
Total poultry		37,965	12,129	3,729	8,166	13,941

Table XIII—LIST OF INSPECTION HOUSES, DAK BUNGALOWS, ETC.

Location			Type	Management
Tahsil	Pargana	Village or town		
Akbarpur	Akbarpur	Akbarpur	Inspection House	Public Works Department
Akbarpur	Surhurpur	Bhiaon	"	Canal Department
Bikapur	Khandasa	Bawan	"	Forest Department
Bikapur	Pachhimrath	Bikapur	"	Canal Department
Bikapur	"	Inayatnagar	"	"
Faizabad	Amsin	Gosainganj	"	"
Faizabad	"	Isapur	"	"
Faizabad	Haveli Avadh	Ayodhya	Dak Bungalow	District Board
Faizabad	"	Faizabad	"	"
Faizabad	"	"	Inspection House	Public Works Department
Faizabad	"	"	Circuit House	"
Faizabad	"	"	Inspection Bungalow	Military Engineering Service
Faizabad	"	"	Inspection House	Canal Department
Faizabad	"	Bilharghat	"	"
Faizabad	"	Mohammadpur	Dak Bungalow	District Board
Faizabad	Mangalsi	Raunahi	Inspection House	Canal Department
Tanda	Birhar	Baskhari	Dak Bungalow	District Board
Tanda	Tanda	Tanda	Inspection House	Canal Department

Table XIV—LIST OF POST-OFFICES AS IN MARCH, 1958

[In the list below
H. O. stands for Head Office,
S. O. „ „ Sub-Office,
T. S. O. „ „ Town-Sub-Office,
L. S. G. „ „ Lower Selection Grade,
E. D. „ „ Extra Department, and
S. B. „ „ Savings Bank]

Faizabad (H. O.) (S. B.)

Barun

Baswar Kalan

Dadera

Darshan Nagar

Dabhasemar (S. B.)

Deorhi

Gaddopur

Gopalpur

Ghurehta

Gauhanna Kanoongo

Hajipur

Harakhpur

Haripur Jalalbad

Kotdih

Kotia

Kuchera Bazar

Kundurkha Khurd

Majnai

Mehnauna

Maholi Uprahar

Rasoolabad

Ram Nagar Dhaurahra

Saadatganj

Sariayan

Sondhiyawan

Tarauli (S. B.)

Akbarpur (L. S. G., S. O.)

Bahorikpur

Bariyawan

Benipur

Bewana

Dhaurua

Jaferganj

Kalepur Mahuwal

Katehri (S. B.)

Katui

Karanpur

Kharaura

Khewar

Kurkibazar

Lorepur

Moiya Begumganj
Naka Muzaffara
Pirkhauli
Rekabganj
Raipatti
Mokalpur
Nasirpur
Paihitipur (S. B.)
Pratappur Chamarkha
Rampur
Rampur Saharwari
Rudaupur
Shahzadpur
Sikandarpur
Sihmau Kariarat
Sijhauli
Surapur
Surhurpur
Songaon
Tara Khurd
Yarki

Amaniganj (S. O.) (S. B.)

Ayodhya (S. O.) (S. B.)

Golaghat
Gurkul Ashram
Raiganj

Machhligaon
Maharuagola
Malipur
Mansapur (S. B.)
Minjhaura (S. B.)
Makarhi
Musepur
Sarawan
Shukul Bazar
Sutharpara
Ram Nagar

Bikapur (S. O.) (S. B.)

Asrewa
Bainti
Bankat
Benigaddopur
Bodhari
Chaure Bazar (S. B.)
Gayaspur
Gayasuddinpur
Hathigo
Khajurahat (S. B.)
Kharpraile Bazar
Konchha
Mianganj
Malethu Buzurg

Ranopali
Sargadwar

Baragaon (E.D.,S.O.) (S. B.)

Baskhari (S. O.) (S. B.)

Belaparsa
Bhindud
Bidhar
Chahoragha
Garha
Gaura Mohammadpur
Gohila
Hanswar
Kichhauchha
Maheshpur mandap

Fatehganj (T.S.O.) (S. B.)

Faizabad kutchery (T.S.O.) (S. B.)

Faizabad Sadar Bazar (T. S. O.) (S. B.)

Gosainganj (S. O.) (S. B.)

Ankaripur
Amsin
Ashrafpur Barwa
Ahrauli
Bhadauli Buzurg
Balrampur
Chandrikaganj
Dalpatpur

Rampur Bhagan
Ruru
Tarun Darabganj

Dostpur (S. O.) (S. B.)

Bani
Chhittepatti
Dhema
Hathua Babhanpur
Kamtaganj
Paligolpur

Faizabad city (T.S.O.) (S. B.)

Deokali
Water Works

Jalalpur (S. O.) (S. B.)

Akbarpur
Asapur
Ashrafpur Majhgawan
Bandipur
Baragaon Sheikhpur
Bhiaon
Dulhupur (S. B.)
Karmisirpur
Katghar Musa
Mosorha
Mittoopur (S. B.)

Ghuritiker

Jagdishpur

Lalpur

Madna

Mahboobganj

Maya (S. B.)

Raniwa

Sanethu

Sarairasi

Sonawan

Tandauli

Tarun Belgara

Tikari

Utrethu

Haringtonganj (E.D., S.O.) (S. B.)

Jahangirganj (S. O.) (S. B.)

Adampur

Ahrauli Ranimau

Deoria

Khamariha Ghat

Mandermau

Narwapitamberpur

Motinagar (S. O.) (S. B.)

Bankegaon

Bharath Kund

Jotisadan

Nagpur

Paikauli Bazar

Batna

Tighra

Khapradih (S. O.) (S. B.)

Bhiti

Jane

Jaittoopur

Kahi

Haiderganj

Madarbhari

Pachhiana

Udharna

Milkipur (S. O.) (S. B.)

Achora

Ahran Subans

Anjrauli

Bawan

Gokula

Kinauli

Reona

Tendha khurd

Makhdoomnagar

Rasoolpur Mundera

Tanda City

Chhajjapur

Kail Keshopur	
Kondari	
Narayan Ashram (E.D., S.O.)	
Purah (E.D., S.O.)	(S. B.)
Qandhari Bazar (T.S.O.)	(S. B.)
Naharbagh	
Raunahi (S. O.)	(S. B.)
Arthar	
Deogaon	
Ghorwal	
Jaganpur	
Khandasa	
Khirauni	
Mubarakganj	
Mangalsi	
Mirpur	
Palpur	
Pikhawan	(S. B.)
Rautawan	
Shahganj (E.D., S.O.)	(S. B.)
Saheb Ganj (T.S.O.)	(S. B.)
Tanda (L.S.G., S.O.)	(S. B.)
Ajmeri Badshahpur	(S. B.)
Ameda	
Chitoi	

Devipur

Iltifatganj

Kedar Nagar

Kashpur

Mobarakpur

GLOSSARY OF INDIAN TERMS

Amil—Official who collected revenue under the Nawabs of Avadh

Amins—Officers entrusted with work of realising government dues

Ashvamēdha—Horse-sacrifice

Bān—Thick twine made of *moonj*

Bhajan-mandalīs—Groups of persons reciting devotional songs

Bhaktas—Devotees or votaries

Bhānwar—Among Hindus that part of marriage ceremony when bride and bridegroom go round sacred fire seven times

Bhūmidhar—Peasant - proprietor having permanent, heritable and tansferable rights in his holdings

Bīrī—Indigenous cigarette made of *tendu* leaves and tobacco

Brahmachārīs—Persons, particularly students observing celebacy

Chaklēdār—Contractor or farmer of revenue under the Nawabs of Avadh

Chhaṭāk—Measure of weight, one-sixteenth of seer

Dāis—Midwives other than those who hold diplomas

Daṅgals—Wrestling matches

Dārōghā—Officer in charge or superintendent

Dāsharājña—Of ten kings

Dhaltā or Kardā—Charges for wastage or loss in handling

Dhanēsh—A garden bird

Dharmādā—Charges for religious or charitable purposes

Dharmshālā—Free rest house for pilgrims and travellers

Dofaslī—Producing two crops

Dwārpūjā—Ceremony performed at door of bride's house when receiving bridegroom

Ekfaslī—Producing one crop

Farrāshkhānā—Royal store

Faslī—Agricultural year beginning from July 1

Faujdār—Subordinate military officer under the Mughals

Gamchhā—Large rectangular scarf used for many purposes

Ghānī—Oil crusher

Gosadan or goshālā—Byre or cowhouse for keeping unproductive cattle

Gotra—Family group descended by male links from male ancestor by whose name group is known

Hawālī—Suburb

Hijrī—Same as Hijra: Mohammedan era commencing from flight of Mohammed from Mecca to Medina in 622 A. D.

Hīnāyānā—Buddhist sect (small vehicle)

Idgāh—Place where Muslims say Id prayers

Imāmbārā—Building for performance of religious ceremonies and meetings in commemoration of Imam Hasan and Husain and their followers

Jhīl—Small lake

Kachchāārhatiā — Commission agent who acts as middleman between producer and stockist

Kankar—Irregular concretions of impure calcareous matter used for making line

Kanyādān—Among Hindus that part marriage ceremony when bride is given away

Karbalā—Place where *tāziās* are buried

Kārindā—Steward of estate

Keorāh—*Pandnus odoratissimus*—tropical plant bearing fragrant white flowers from which perfume is extracted

Khādī—Hand spun and hand woven cloth

Khandsārī—Indigenous white sugar

Kharchā—Miscellaneous charges

Kharīf—Autumn crop or harvest

Khatīb—Person who recites *khutbah*

Khudkāsht—Land other than *sīr*, cultivated by landlord, under proprietor or permanent tenure-holder or by hired labour

Kirtanmanḍalī—Group for recitation of names and attributes of deities

Kolhū—Indigenous cane crushing or oil pressing machine generally worked by bullocks

Krishna-paksh—Dark half of lunar month

Lambardār—Person appointed to represent co-sharers in their dealings with government and tenants in respect of collection of revenue

Māgadhas—Professional bards or panegyrists of a king

Mahāl—Unit of land (comprising several villages) under separate engagement for payment of revenue

Mahāyāna—Buddhist sect (big vehicle)

Mālikānā—Dues paid by subproprietor to superior proprietor simply because the latter had superior title in land

Manḍī—Big market or bazar

Manjhā—Lowland in flood plain of Ghaghra

Marsiyā—Elegy, particularly on death of martyrs of Karbala

Māshā—Measure of weight, one-twelfth of tola

Maṭṭhā—Liquid that remains after butter has been separated from curds by churning

Mauzās—Revenue villages

Moonj—Kind of long reed of which mats and ropes are made; also used for thatching

Mohallā—Residential locality

Muāfis—Rent-free holdings

Munīmī—Charges for service of clerk or accountant

Nālā—Same as nullah, small drainage channel

Nāib—Assistant

Nandipada—Ancient Indian mystic symbol (bull's foot)

Nāzim—Head of district with revenue, executive and judicial powers under the Nawabs of Avadh

Niwār—Thick wide cotton tape

Pāo—Measure of weight, one-fourth of seer

Pārāo—Camping ground

Parikramā — Circumambulation of object or place of worship

Paushālā—Place where drinking water is supplied free

Prasād—That which is distributed to worshippers out of offerings made to deity

Punyakhātā—Charges for charitable purposes

Purohitāi—Vocation of Brahmana priest

Pūrṇamāshī or *Pūrṇimā*—Day of full moon

Qalmī—Produced by grafting

Qāzī—(Arabic *Qādī*) Judge, who also solemnises Muslim marriages

Rabī—Winter crop or spring harvest

Rājasūya—Vedic sacrifice performed by great kings

Rattī—Measure of weight, one-eighth of *māshā* (equal to 21 grains troy weight)

Sadar—Principal or chief place (headquarters)

Sakhi—Friend or companion

Samādhī—Shrine built on place where person is cremated or where ashes of person are buried

Sammatitya—Buddhist sub-sect

Samvat—Era

Sarpat—Kind of grass used for thatching

Sazāwāl—Land steward under the Nawabs of Avadh

Shukla-paksh—Bright half of lunar month

Sudi—Bright half of lunar month

Sūtas—Royal heralds or bards

Tāl—Big pond

Tappā—Sub-division of *mahāl*

Taqāvī—Loans given by government to cultivators for agricultural purposes with or without interest

Tārmalis—People who tap toddy palm and collect toddy

Taulā—Person who weighs grain, etc

Tāziās—Imitations of the tombs of Hasan and Husain, generally made of coloured paper and bamboo

Tēndu—Tree, leaves of which are used in making *bīrīs*

Thēlā—Trolley or wheelbarrow

Tīrthaṇkara—In Jainism, deified hero or saint and expounder of religion

Tukhmī—Produced from seed

Urs—Commemoration of death anniversary of Muslim saint at his tomb

Usar—Unproductive soil mixed with gravel

Vaid—Practitioner of Ayurvedic system of medicine

Varṇāśrama-dharma — Practices pertaining to the four Hindu castes or orders and the four stages of life

Vishvajit—Vedic sacrifice performed by great king signifying conquest of world

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